This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

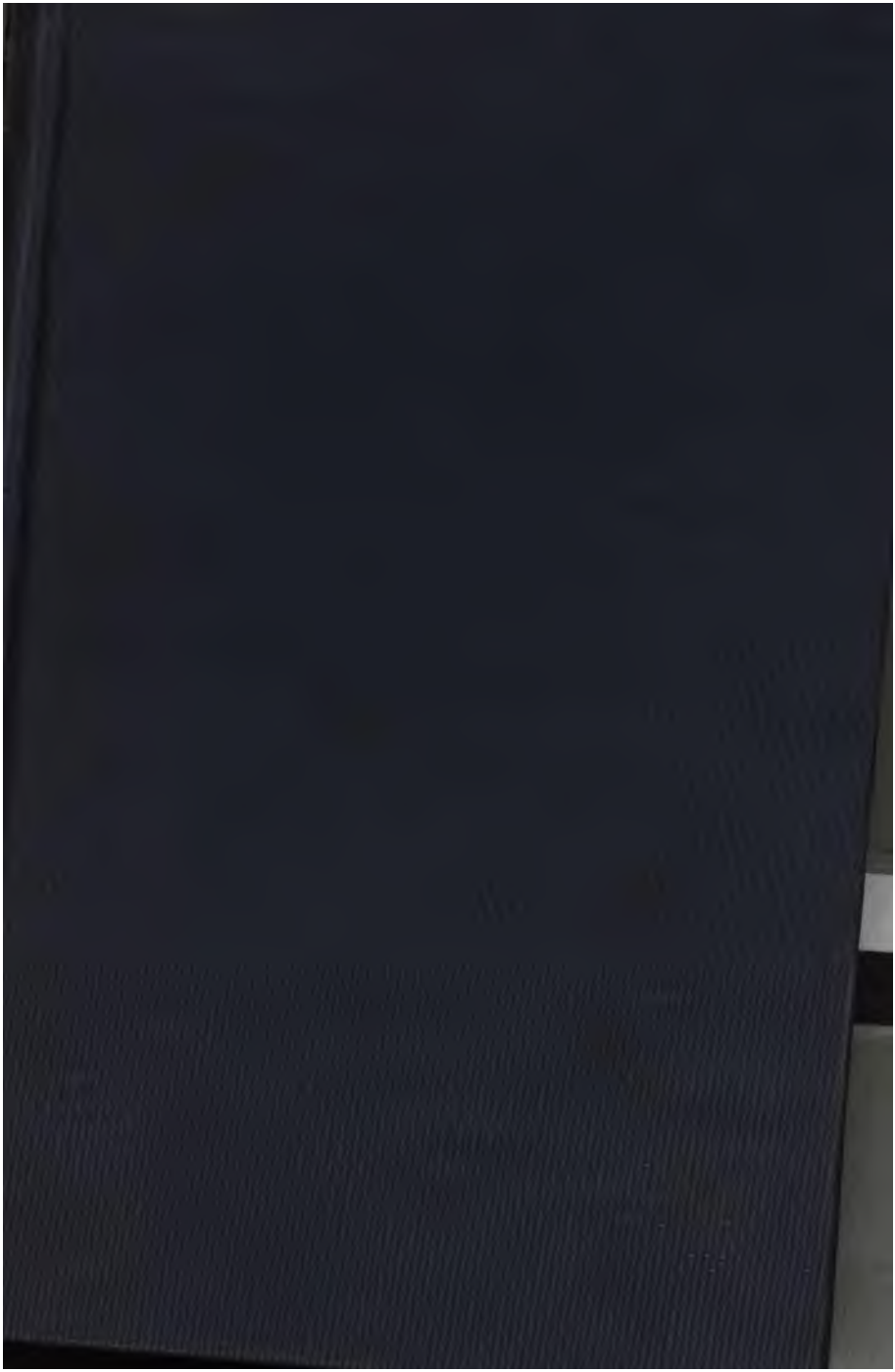
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



OSTT, 645.20

HARVARD
COLLEGE
LIBRARY

MEMOIR

OF THE

LIFE AND RELIGIOUS LABOURS

OF

HENRY HULL,

A MINISTER OF THE GOSPEL, IN THE SOCIETY OF FRIENDS, LATE OF STANFORD, IN THE STATE OF NEW YORK.

"They that be planted in the house of the Lord, shall flourish in the courts of our God; they shall still bring forth fruit in old age — they shall be fat and flourishing."

STEREOTYPE EDITION.

PHILADELPHIA:
FOR SALE AT FRIENDS' BOOK-STORE,
No. 306 ARCH STREET.
1858.

~~13555.62~~

~~C 6330.38~~

C 8344.625.20
V

1860, June 15.
Gift of

HARVARD COLLEGE LIBRARY

16/16
43:211
16

INTRODUCTION.

THE desire to contribute to the promotion of the cause of practical religion, and to hold out the language of encouragement or admonition to those who should succeed him in the Christian pilgrimage, appear to have been the motives which induced our late beloved and honoured Friend, Henry Hull, to preserve some memorandums of his life, and of those conflicts and exercises, as well as joys and consolations, which he passed through, in the course of the great work of redemption from the bondage of sin, and preparation for the service of his gracious Lord and Saviour.

He possessed a sound and discriminating mind, whose faculties had been enlarged and strengthened by a long course of discipline in the school of Christ; and though he had but little opportunity of acquiring human learning, and his manner of writing is not, therefore, what the world calls polished, yet the want of this is far outbalanced by the religious instruction with which the journal is fraught, imparting to it an attraction superior to the embellishments of style. Several years before his decease, he exhibited

the manuscripts to one of the editors, and with his characteristic diffidence and humility, expressed his sense of their defectiveness, and also intimated his wish, that if his friends who survived him, thought they would be useful, he would put them in a form suitable for publication. In performing this duty to a dear departed friend, necessary corrections have been made, and some uninteresting matter omitted; but care has been taken to preserve the meaning of the author. It is to be regretted that there are some chasms in his narrative, which we have not the means of supplying, although considerable pains have been taken to procure materials for it. All that can now be done toward remedying these deficiencies, is a simple statement of the religious engagements in which he was employed during those periods.

Religious biography is a fruitful source of instruction and encouragement to the Christian traveller. It is interesting to trace the various steps by which those servants of Christ, who have gone before us, have been led through the vicissitudes and trials of this changeful life, to everlasting blessedness and glory. The record of their experience bears witness, that by yielding to the tendering visitations of the love of God, which seeks to gather all into the fold of rest and peace, and to those baptisms of the Holy Spirit, which humble the pride and loftiness of the human heart, and bring the whole man into obedience to the law of Christ, they were fitted for service in the

church and made instruments of good unto others. These gracious visitations of heavenly love are, at seasons, tendered to every soul, in order to bring it out of the bondage of corruption, and translate it into the glorious liberty of the children of God; and it is only by surrendering the whole heart to their transforming power, that we can experience the blessed fruits of the Spirit brought forth in us, and thus be prepared to labour availingly for the advancement of the kingdom of our dear Redeemer in the earth.

The "power from on high" has endued the righteous of all ages with wisdom and ability for the work of their day — supported and consoled them amid the afflictions and trials incident to this imperfect state of being; enabled them to persevere in their heavenly journey with holy stability and circumspection, to meet with Christian fortitude and resignation, every dispensation of an all-wise Providence, and at last to finish their course with joy; trusting not in their own righteousness, but in the pardon, reconciliation, and mercy, which are in Christ Jesus our Lord. This Divine power and spirit remains unchanged to the present day, and is freely offered for the help of all those who love and serve the Lord in uprightness of heart; his gracious words being still in full force, "Lo, I am with you always, even unto the end of the world."

When we contemplate the happy effects which it wrought in those devoted servants, who have fallen asleep in Jesus— their work of faith and labour of love — their patience

under suffering—their humility and gentleness—their meek and cheerful submission to the will of God—their unwearied devotion to his cause, and their holy hope, full of immortality and eternal life, in the near prospect of death; how does it animate the soul to press after the attainment of the same Christian virtues, and through the aid of the Holy Spirit, to "follow them as they followed Christ." "The harvest truly is great and the labourers are few;" many who had long "borne the burden and heat of the day," having of latter years been removed from the militant church, to join the glorified church triumphant in heaven; so that the injunction of our blessed Saviour to his disciples, is peculiarly appropriate at the present time, "Pray ye therefore the Lord of the harvest, to send forth more labourers into his harvest." May the perusal of the following pages incite to a serious examination, how far we are occupying our time and talents to the honour of the great Giver, and induce a willingness to bear the yoke and cross of Christ, and openly acknowledge our allegiance to him before the world; that through the ability which he dispenses to his obedient children, we also may serve our generation according to the will of God; and when our allotted portion of suffering and of service is accomplished, may, through unmerited mercy, receive the end of our faith, even the salvation of our souls.

PHILADELPHIA, Fourth month, 1st, 1840.

A TESTIMONY.

Of Stanford Monthly Meeting of Friends, concerning our deceased Friend, Henry Hull.

He was born at Harrison's Purchase, State of New York, in the third month, 1765; but early in life, removed with his parents, Tiddeman and Elizabeth Hull, to Stanford, the place of his late residence. It appears from his own account, that he was favoured with the tendering impressions of heavenly love very early in life; yet through unwatchfulness, he sometimes gave way to the follies incident to youth, which brought condemnation; but by yielding to the renewed visitation of love and mercy, through the refining operation of the Divine power upon his heart, he became qualified for usefulness in the church of Christ. In the year 1785, he was married to our deceased Friend, Sarah, the daughter of Edward Hallock. About this time, his exercises and conflict of spirit were great, being often impressed with a belief, that he should have to stand forth as a public advocate for that cause, which is dignified by immortality, and crowned with eternal life.

The flowings of Gospel Love so filled his mind, through this renewed extension of Divine light and power, that he was enabled to say, "I love the Lord, and am desirous to serve him;" but when the command was given, he again and again gave way to reasoning, until it was sounded intelligibly in the ear of his understanding, "Thou art in great danger of being lost in thy rebellion;" and the language of his heart was, "Lord, do what thou wilt with me; come life or come death, I will give up all for thy sake, and to be again received into thy favour." And the Lord, who is not slow to hear, and waiteth long to be gracious. condescended to appear again as a morning without clouds. He

now yielded to the requirement, and expressed a few words in supplication. "Oh, then," he says, "how inexpressibly precious was the ushering in of peace and joy to my mind; language is insufficient to set forth the sweet serenity I partook of." His appearances in the ministry, though not frequent, were to edification; and though he was at times closely proved, and suffered to doubt the reality of his calling, such was the goodness of the Shepherd of Israel, whose language to the truly dedicated mind is, "I will never leave nor forsake thee," and who when he putteth forth, continueth to go before; that he was qualified to testify to others of the loving kindness and tender mercies of his heavenly Father.

He travelled much in the ministry, in different parts of the United States and Canada; and having for several years felt his mind drawn in the love of the Gospel, to pay a religious visit to Friends of Great Britain and Ireland; after many deep provings and baptisms, and being greatly humbled under the prospect, he yielded to the requirings of his Divine Master; and putting his trust in Him who permitteth not a sparrow to fall to the ground without his notice, he parted with his beloved wife and friends in New York, and embarked for England in the sixth month, 1810. He was kindly received by Friends in that country, and visited the meetings generally in Great Britain and Ireland; and from certificates furnished him, it appears that his labours were truly acceptable and edifying to Friends in that country. While he was then absent from home in his Master's cause, the Lord, in his inscrutable wisdom, saw meet to prove very closely, this his faithful servant, in removing by death his valuable wife, an aged mother, and his eldest son. His mind was deeply bowed under this heavy trial and bereavement; he was, nevertheless, enabled to confide in Him, for whose cause he had left all, counting nothing too near nor too dear to part with for his sake; and was enabled humbly to say, "'Though he slay me, yet will I trust in Him; it is the Lord, let him do what seemeth good unto him.' His ways are all in wisdom, and however I am tried, what am I? unworthy indeed of the favours received."

"Although my friends sought to administer comfort to the body and mind, yet I had none, save in the hope, that if I died, it would be humbly at the feet of Jesus, whom I had loved. And believing in his calming influence, as his Omnipotent voice once proclaimed, 'Peace, be still,' to the stormy billows, for the relief of his disciples; so now I felt him spread a degree of holy calmness and resignation over my spirit, and was enabled to cast my care upon him, under an humbling belief, that he will not leave nor forsake those that put their trust in him."

While he was in Europe, he wrote an address, in Gospel love, to the youth; which was extensively circulated in that land, and has since been reprinted. After his return home, which was in 1812, his time was considerably occupied in visiting the meetings within our own and the neighbouring Yearly Meetings.

In 1814, he joined in marriage with our much esteemed friend, Sarah Cooper, of New Jersey, in whom he found a true help-meet. Since that time he has performed several extensive journeys within the different Yearly Meetings on this continent. Not depending upon past experience, but seeking a renewed qualification for services in the church, and being careful to attend to the voice of the true Shepherd, he became a pillar in the church; being firmly grounded in the faith of our Lord and Saviour, Jesus Christ, who by one offering has perfected all those who come unto God through him. Being quick of discernment in the fear of the Lord, he early bore his testimony against an unsound and spurious ministry, and the many departures from the wholesome order of Society; and as a faithful servant in the Lord's cause, he was zealous for the support of the good order and discipline of the church. He often recommended and encouraged the frequent reading of the Holy Scriptures, and for the encouragement of others, to submit in early life to whatever the Divine Master required of them, he bore this experimental testimony,—that in a retrospective view of his engagements in life, the time devoted to religious concerns produced that solid, substantial peace to his own mind, which was not to be found in the gratifications of sense or in any worldly enjoyments.

He was a tender sympathizer with the afflicted, and was qualified to administer suitable counsel and encouragement to those under trial. His ministry was sound, clear, and edifying; manifesting a tenderness and fervour of spirit, which showed that he was deeply impressed with the doctrines that he preached.

In the summer of 1834, his mind was drawn to attend the Yearly Meetings of Ohio and Indiana, and his peace consisted in standing resigned to the service, notwithstanding his age and constitutional debility; believing that it would be the last sacrifice that would be required of him in that way. He attended most of the sittings of Ohio Yearly Meeting, under the pressure of much disease. Soon after its close, he was confined to his room; and about this time observed, "If I am taken away here, it will be a great trial to my dear wife and children, but my trust is in Him who said, 'I will not leave you comfortless;' 'the foundation of God standeth sure.'" At another time, "I have not followed cunningly devised fables; I do not know how it will be at the present time, but I have no fears as to the future. I had no outward motive in coming here; it was in obedience to the Divine will. I do not trust in a life of dedication, but in the Lord's mercies." At another time he said, "The hope of the hypocrite faileth, but I can say mine doth not fail. I feel at times as if I could raise my voice, and praise the Lord, though my strength faileth." Again, "Let it prove as it will, I am glad that I am here. You have done all that you could for me, and I am thankful. If I die, I die in peace with all mankind; living praises be unto the Lord." A little before his departure, on being asked how he was, he answered, "I am comfortable in body and mind. I feel comfortable in the prospect of going."

On the 23d of ninth month, 1834, he quietly breathed his last. The calm and heavenly frame of his mind, shed a sweet influence around his dying bed, and rendered it a privilege to be with him at that solemn season, in which was amply verified the truth of the Scripture testimony, "Precious in the sight of the Lord is the death of his saints."

MEMOIRS

OF THE

LIFE AND RELIGIOUS LABOURS

OF

HENRY HULL.

CHAPTER I.

1765—1794.

Incentive for writing — Parentage and birth — Early religious impressions and conduct — Duty of Parents and Guardians to impart religious instruction to Children — Unwillingness to be a Quaker — Difficulties preceding and during the Revolution — Obliged to leave New York — Suffering of the family — Removal to Stanford — Character of the Settlement — Friends' meeting there — Renewed religious convictions — Danger to Children from irreligious persons brought into families — Bad School-masters — Progress of the work of religion — Marriage — Diary — Rebellion and darkness — Renewed extendings of Divine favour — Comes forth in the ministry — Contented lot — Diary — Trials in business — Hannah Barnard — Yellow fever in Philadelphia — First religious service from home — Journey into New England — Sickness from home — Returns home.

I HAVE from my early youth derived satisfaction from the perusal of the writings of religious persons, wherein their experiences of the tender dealings of the Almighty by his holy Spirit, are described, and have thereby received some encouragement to submit to his

refining power, by which I have been brought to advocate the cause of religion, and labor for the promotion of Truth and righteousness in the earth. And having found this to be a great work, and the preparation therefor, an humbling operation, I feel willing to transcribe, now in the forty-eighth year of my age, for the perusal of my children and grandchildren, and others who may survive me, some memorandums and remarks, written at different times, and also to record some occurrences from recollection, with desires that the reading of them, may encourage them to pursue the path in which I have endeavored to walk, and to feel the same tender solicitude for the welfare of those who may come after them. For truly no earthly enjoyment can afford the comfort and satisfaction which is experienced by the humble follower of Jesus, the Lamb of God, who taketh away the sins of the world. Their life and peace are in him, and they are borne up above the billows of the world; their rejoicing being in the strength and consolation which he affords by his living virtue, witnessing the redemption of their souls, even to a complete overcoming, as he, their blessed Leader, also overcame. Whether this will ever be my happy experience, I know not; but this I know, that as far as I have followed Him, I have found him condescending and just in his commands; and if I am finally enabled to triumph, it must be through my continuance in the highway cast up for the redeemed to walk in. That this may be the case with me and my beloved offspring, is my fervent desire, — a desire

which I trust does not originate in selfishness, for I have the welfare of all mankind at heart.

I was born at or near Harrison's Purchase, in Westchester county, State of New York, the 16th of third month, 1765. My father was Tiddeman Hull, son of John Hull, of Conanicut, Rhode Island; and my mother, Elizabeth, the daughter of Henry Franklin, of the Purchase — all of whom were respectable members of the religious Society of Friends. My paternal grandfather followed the business of a sea-captain, for a livelihood, as did also his father, who had the training of Charles Wager, afterward, Sir Charles Wager, Vice Admiral in the British navy, who always retained an affectionate regard for his former master, offering to promote any of his children who would enter the king's service; but my grandfather and his sons preferred pursuing their avocation, consistently with the pacific principles which they professed.

My father settled in early life, at Greenwich, in Connecticut, where he engaged in storekeeping; but found it expedient, in order to provide for the wants of an increasing family, to remove to the city of New York, which took place when I was about six years old. Previous to that time, I have no recollection of any religious impressions; but soon after our removal, being at a meeting for Divine worship, perhaps the first I ever attended, a woman Friend was powerfully engaged in the ministry, and her words made an impression on my mind, which has never been effaced,

but has often been forcibly revived in my remembrance, and been of use to me in my passing along through time. From this period I date the commencement of my religious experiences, being then probably not more than seven years old; and though my views were imperfect and corresponding to my childish years, yet desires were raised in my heart that I might be better than some I saw, who spoke bad words and behaved naughtily. I loved to attend religious meetings, yet dreaded to go there or to school, as there were then but few Friends in the city, and my garb distinguishing me as one, the boys in the street would call me Quaker, and use other reviling language. This was especially the case when the scholars went to meeting in a body, walking two and two, as was the practice at William Rickman's school, where I attended.

I would gladly have changed my dress, but my parents would not indulge me in it, they being concerned to keep their children from following the vain fashions of the world. This, I think, was the means of preserving me from improper associations and some idle amusements, which might have been very hurtful to me; though I cannot say that I was clear of the company of all, whose example was injurious, nor of indulging myself at times in foolish and extravagant play; yet I was considered an orderly boy, both by my elder friends and my school-fellows. One of the latter being taken sick, and apprehending he would not recover, told his mother as she was watching by his bed-side, that if he was as good a boy as I, he

should not be afraid to die. This being reported to me, I was much affected, knowing he was mistaken and that I was not so good as he thought me, but I resolved to endeavour to do better for the future, than I had done.

A few days after this, as I was passing through the street, I gave way to some noisy and improper conduct, and looking behind me I saw the mother of the aforesaid lad near, and thought she observed my foolish conduct, at which I was so distressed, that I sought a place of retirement and wept bitterly. I mention this occurrence of my childish days, to show that a sense of propriety of conduct is early awakened in the minds of children; and if parents and those who have the care of their tuition were careful to cherish this feeling, and lead their infant minds into the paths of piety and virtue, there would be more sons and daughters found walking therein. A neglect of this religious duty leaves them exposed to the force of temptation, liable to be drawn away by the influence of evil example and their own corrupt inclinations, into the broad way that leads down to the chambers of death, — and parents are thus often pierced through with many sorrows.

The power of heavenly love wrought early upon my mind, begetting a dislike to evil practices and wicked words, whilst I loved good people, and their company was very pleasant to me. About the ninth year of my age, I had a severe illness, by which I was reduced very low. I noticed the anxious solicitude of my

parents on my account, and my heart was tendered with the evidences of their love to me, thinking myself unworthy of it. After my recovery, I continued in delicate health, and the air of the city being too oppressive for me in the summer season, I was sent into the country, sometimes to my uncle Matthew Franklin's, at Flushing, and sometimes to my uncle Joseph Hull's, at Peach Pond, in Dutchess county. Here I often rambled alone among the forests and over the green fields, indulging my contemplative turn of mind. The remembrance of these solitary walks is often revived, especially when I behold the places where the groves, and rocks, and birds, were the witnesses of my plaintive soliloquies, whilst viewing the beauties of nature; by which my thoughts were turned to reflect upon the infinite wisdom of the great Creator, and desires increased that I might live in his fear and partake of his favour. Notwithstanding this, the evil example of rude and wicked boys, by degrees, drew me to join with them in folly, and I often sinned, and felt great condemnation, frequently weeping for my misconduct. I heard the doctrine held up by the ministers of our Society, that the grace of God which bringeth salvation appeareth unto all men, and teaches the denying of all ungodliness and worldly lusts. I construed this, as though something would appear to condemn me and make me unhappy for my evil conduct, and sometimes after I had done wrong and was willing to think my actions were not very bad, I would presumptuously say to myself, "now if the Almighty is offended with

me, I wish I could feel his inward reproof;" thus willing to justify myself by my own hardness of heart, while at the same time I was afraid my parents should know of my conduct lest they should correct me, for they had taught me to do better. I sought therefore to hide my conduct from them; but knew not that it was indeed the good Spirit of grace who enlightened my understanding, so far to see the evil of my ways, as to make me wish to hide them from man, not considering that the all-seeing Eye continually beheld me.

Samuel's want of experience caused him to run to Eli when the Lord called him, being a stranger to the Divine voice; and my ignorance left me in a situation somewhat similar, so that I did not consider the uneasiness I felt and the desire to hide my conduct, as proceeding from the reproofs of Divine grace. But, although I long remained in a state of ignorance, yet in process of time I came to know the voice of heavenly Wisdom. Eli instructed Samuel how to answer the Lord's call, and by obedience he became an eminent Seer in his day; and this induces me to think it right for parents and tutors to use great simplicity of language when instructing children, and to teach them to live in the fear of the Lord, though their capacities may not be so matured as to comprehend the sublime doctrines of the Gospel. For want of this knowledge, many are mere professors of the letter, while they deny the power, the spiritual appearance of Christ to the soul; when as the holy "Word which is quick and powerful, and sharper than any two-edged sword," he

appears unto them, as he did unto Saul, whilst he was a persecutor of the disciples of our Lord. When Saul knew who it was that thus pierced and smote him, and gave up in obedience to his requirings, He became to him and his fellow-labourers, as he expresses himself, "Christ in you the hope of glory." Nominal Christians, while ignorant of his power, may satisfy themselves with a belief in an imputative righteousness, and say much about the merits of the Redeemer; yet if they do not obey him, but live and act in opposition to his teachings, it may be said of them, that they persecute the dear Son of God, as Saul did; who was zealous in his way, yet ignorant that redemption was obtained through faith in Jesus Christ, the Lord from heaven. It is his "quickening Spirit," that brings man under condemnation for transgression; and as a faithful witness, teaches children, even in their early days, to know good from evil; and were suitable examples set before them, instead of evil, joined with pious labour by parents and guardians, to train up children in the fear of the Lord, and turn their attention to this inspeaking word of Divine grace, they would, I believe, be more likely to choose the ways of piety and virtue, than the more frequented ways of the wicked, which lead down to the chambers of death. We are the descendants of Adam, who, through disobedience, fell; and "are by nature children of wrath, even as others;" and if we continue to disobey the voice of the Lord, which teaches us "to do justly, to love mercy, and to walk humbly with God," we shall become as some in

the apostles' days, who "were dead in trespasses and sins," "walking according to the course of this world, according to the prince of the power of the air, who worketh in the children of disobedience." From disobedience to Divine instruction spring all the evils that are in the world, and the prevalence of evil examples is such as to draw away the minds of young people, as with "cords of vanity;" pressing them onward as a mighty torrent that cannot be resisted by the strength of man. "But God, who is rich in mercy, for his great love wherewith he loved us, saith the apostle, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved."

Here we see the infinite condescension of Divine Goodness, who declares by his servant, the prophet Ezekiel, "Have I any pleasure at all that the wicked should die, and not that he should return from his ways and live?" "The wages of sin is death," but life is obtained through Jesus Christ, who was sent as a light to enlighten the Gentiles and for God's salvation to the ends of the earth. But if men hate the light, because their deeds are evil, and will not come to it or have faith in it, but continue in their evil ways, they are circumstanced as Jerusalem was formerly, when Christ, in his expostulation with her, says, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." It is evident, therefore, that those opinions are

fallacious and deceiving, which induce people to think that the work is accomplished by Christ's sufferings on the cross merely, without their endeavouring to follow him in the way of redemption, as they have him for an example. Through him, the quickening Spirit, man has access unto the Father, who is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is a precious experience to have faith in Jesus Christ, the Son of God, who said, "I and my Father are one;" — and of whom the apostle John saith, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God:" "He that hath an ear let him hear. It is the Spirit that quickeneth, saith Christ, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." If our hearts are sincerely directed to him as the Emmanuel, "God with us," and living under his government, we shall know by happy experience, that "God is love, and he that dwelleth in love dwelleth in God, and God in him." Christ is then, to us, the way, the truth and the life, and we witness redemption from evil and receive strength to walk in the highway of holiness, where the unclean is not found, nor any ravenous beast; a way so plain, that the way-faring man, though a fool, may not err therein; and by which "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads — they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The condemnation I felt for evil was great, and I

clearly saw, that I must forsake evil company if I ever became what I desired to be. Sometimes I left my playmates, and spent my time reading to my aged grandmother, by which means I early read Sewel's History of the rise and progress of Friends, as well as other books of a similar character, which had a good effect upon my mind. I was often tendered at the recital of the cruel sufferings, inflicted upon those who stood faithful to the testimonies given them to bear for the Truth on earth. Frequently after reading, my mind would be absorbed in serious meditation, and a belief was gradually settled upon it, that if I lived to be a man, I should espouse the cause for which they suffered. But the instability of human nature was evinced in my subsequent conduct. These seasons of tender visitation were soon forgotten, and by associating with wicked boys, I found my inclination to evade the cross increased, and it became very unpleasant to me to be called a Quaker. I avoided the use of the plain Scripture language of thou and thee, and much wished to change my dress so as to conform to the custom and fashion of the day; but in this I was not indulged by my parents, they being careful to keep their children plain while young, and not to suffer them to attend places of diversion, which care I believe was of use to us, though we thought at the time that we were hardly dealt by.

The difficulties which preceded the war of the American Revolution had now commenced, and as they increased, our situation became more exposed to danger.

My father was extensively engaged in mercantile business, importing goods and selling them to his customers on credit, which was then the usual mode of conducting trade, by which he became involved in difficulties. Being anxious to secure the monies due to him, in order that he might meet his engagements, his time was so occupied that he had little opportunity to watch over his children; and our mother not having the same authority over us, we took great liberties, going when and where we pleased. The city at this time was crowded with soldiers, newly raised to oppose the British ministry in their attempts to tax the colonies, and I was delighted with the sound of the drum, and the martial appearance of the soldiers. I eagerly sought their company, and often spent most of the day in the barracks and encampments. Amid the corrupting examples which I there found, I lost ground in best things, and being fired by the kindling flame of strife, was at times ready to regret that I was too young to take a part with my countrymen, being as thoughtless respecting the unlawfulness of wars and fightings, under the Christian dispensation, as the poor soldiers, rioting and living in wantonness, were, of the fate which awaited them. Most of the poor fellows with whose company I was so much taken, were soon after killed in battle, or taken prisoners and thrown into jails, where they died miserably.

It being apprehended that the British would storm the city of New York, many of the inhabitants retired into the country, among whom were my father and his

family; young as I then was, the situation to which we were reduced had an humbling effect on my mind. We sailed up the East river to Sawpit, and from thence some of us went on foot to Purchase, where my uncle Joshua Franklin lived; and I well remember the sympathy manifested by some of the inhabitants on the road, who called us into their houses to rest and offered us refreshments. The recollection of these calamities has often caused tears to flow from my eyes, our flight from New York being but the prelude to greater sufferings. At my uncle's we found an asylum for a short time, and then my father hired part of a house, in which we lived but a few months in the year 1776, when a battle was fought by the contending parties at White Plains, and the American forces under General Washington being routed, we were obliged to seek a more retired dwelling-place, our house being so filled with sick and wounded soldiers, that we were obliged to step over them, as they lay on the floor, in passing about on the common business of the family. We procured an old house at Ridgefield, in Connecticut, which, though built for a dwelling, had been occupied as a barn, and moved there in the fall of the year. Here my mother and seven of her children spent the winter, mostly without the company of my father, who was necessarily absent attending to his business. I was in the twelfth year of my age, and being of a delicate constitution, and tenderly brought up, I found the fatigue and hardship we had to endure very trying to my nature. Although we had the means of pur-

chasing fire-wood, yet the men in the neighbourhood being mostly engaged in the war, we could get little more than what my younger brother and I procured from the forest by our own labour; and not having been accustomed to the use of the axe, we made out but poorly. We struggled along through the winter, and constantly attended Friends' meeting at Peach Pond, which at that time was pretty large on first-days; and before spring my father purchased a farm and mills in the town now called Stanford, about forty-five miles from Ridgefield, to which we commenced our removal as soon as the roads became settled.

A few days before our family were ready to take their departure, the British troops landed and burnt the stores collected by the Americans at Danby, as well as the town, after which they proceeded up the country within a few miles of us, so that we were apprehensive of being prevented from following our goods, which had been sent forward to our new residence. We staid one day anxiously awaiting the approach of the army, whose progress was marked by rapine and bloodshed; but they took another road, and on the day following we arrived in safety at our proposed habitation. As this is a place in which I have seen much to admire, and passed through many scenes, of a pleasing as well as peculiarly painful nature, I purpose to record some of these in my simple style, that such of my descendants as survive me, may know how marvellously the Lord had dealt with me, both in mercy and in judgment.

In the fourth month, 1777, I arrived with my father's family at Stanford. The country then presented a wild and uncultivated appearance, only a small part of the land in the neighbourhood being cleared, and many of the fields enclosed with the logs which had been cut off of them. There were but two families of Friends near us, viz: Benjamin Hoag and Paul Hoag from New England, and most of the other inhabitants were of the rougher sort. A small meeting of Friends was held about four miles from us, in a log house belonging to Paul Upton, who with his wife Phebe Upton, have been valuable members of our Society from their first settlement here, and were truly as a nursing father and nursing mother to many who have been brought forth in religious services. I can bear testimony to their worth from the fresh remembrance of their pious and affectionate care over me, kindly, though prudently noticing me in my first coming forth in the ministry. The meeting was often attended by a number of raw, rustic-looking people, most of whom were not Friends; and they would often gather together near the house, before the meeting time, and engage in disputes about the war, sometimes with high words and angry looks; but when the appointed hour came, Phebe Upton would come to the door and inform them; upon which all controversy would cease, and the company set down with apparent reverence to wait upon the Father of mercies. There is good reason to believe, that many of these persons were sincere-hearted, for some of them who were not then members of our Society, after-

ward joined in religious fellowship, and became united in bearing a Christian testimony against war, by patiently suffering the spoiling of their goods. When I consider that our meeting was then mostly held in silence, and look at the wide spreading of the Society in those parts and elsewhere, and the new meetings set up, I am bound to say, Surely it is the Lord's doings, and marvellous indeed.

I frequently listened to the disputes I have mentioned, and felt an interest in them, yet the impropriety of such engagements just before sitting down in meeting, appeared great; and although, through adorable mercy, all were not carried away from the fear of the Lord, yet there is reason to apprehend that many were hurt by them. It is but justice to the memory of my father to say, that I never knew him to be present at any of them; he was a man of sound discretion, and exemplary in his conduct and conversation, even before he was evidently brought under the government of religious feeling.

I do not think I derived much benefit for several years from attending meetings, having so lost the precious tender feelings I had been favoured with in former days, that perhaps few went to them in a state more insensible to good than myself, and I was always glad of an opportunity of staying from them, choosing rather to be rambling about with idle boys. The meeting, however, increased, and the house becoming too small to accommodate those who met, it was removed to Elijah Hoag's, and was held in his barn during the

summer, and in his dwelling-house through the winter. Soon after this it increased so rapidly, that Friends built the stone house now called "the Creek Meeting," which was the first settled in Nine Partners, west of the creek. From this a meeting was set off and held at the house of Obadiah Gifford, at Little Nine Partners, and in a few years, another branch was established at Crum Elbow.

About the sixteenth year of my age I was again favoured with serious impressions. My father had come forth in the ministry, and we began to have the company of Friends who were travelling in the service of the Gospel; and beholding the seriousness of their demeanour and the sacrifices they made in these acts of dedication to the cause of religion, together with the great sufferings of Friends, by reason of rapacious men who distrained their property, because they would not violate their peaceable testimony, my heart was deeply affected. I thought of what I had read when a child, of the sufferings of Friends in the beginning, and my judgment was convinced that those who stood faithful now, were upon the same foundation; and that wars and fightings were in opposition to the precepts of the Gospel, which teach us to do unto others as we would have others do to us. I now lost that martial spirit which had so much actuated me at the commencement of the war — my love for Friends increased, and I delighted to go to meetings. Several young Friends had lately come forth in the ministry in a lively manner, and others who were more experienced, travelling to

and fro in that work — we often had their company at our meetings, and large numbers of people not of our Society attended them, and the work of Truth prospered. Some who had been oppressors of Friends, and others who had been of bad conduct, became serious, joined the Society, and continued to be useful members.

In taking a retrospective view of my past life, I saw that I had lost ground, and bewailed myself as one astray in a waste howling wilderness — I was afraid to be alone, or in the company of good people, for I thought they could discern my situation and would reprove me; and indeed their very looks seemed to administer reproof to me. So sensible was I of the loss I had sustained, that I was ready to conclude I should never obtain forgiveness; but in process of time I felt a secret hope raised in my soul, that, like the prodigal, I should be received into favour, for which I was very thankful, and a belief arose in my heart, that one day I should bear a public testimony to the goodness of Israel's Shepherd, who careth for the lost sheep. My love to my friends increased greatly, and I delighted to be in their company, although the natural diffidence of my disposition prevented me from entering into conversation, and I rarely spoke, except to answer a question or to deliver a message; and I often admire at the confidence of some of the young people, when I observe their forwardness and wish to take the lead in conversation. My mind was often filled with the love of God, which overflowed toward my fellow-creatures,

so that it seemed as if I could lift up my voice like a trumpet, to declare unto others the goodness of the Lord, and invite them to come and partake thereof.

Whilst under the preparing hand for the ministry of the Gospel, I was preserved from running before I was sent, and from giving to others what was designed as food for my own soul to live upon, which it is to be feared some have done to their own great hurt, compassing themselves about with sparks of their own kindling, and in the end have had to lie down in sorrow. Such do not profit the people, but run into disorder and cause confusion. God is a God of order, and leads out of all confusion and mixture, into beautiful order and harmony, so that his church becomes "as a city set upon a hill, which cannot be hid."

The revolutionary war continuing, the sufferings of Friends greatly increased. They were stripped of nearly all their personal property, and sometimes where they had large herds of cattle, the last cow was driven away. But even wicked men respect consistency; and those who suffered most were such as had indulged too freely in political disputes and conversation, while the oppressors were evidently more favourable toward those who meddled not with the prevailing contentions, but patiently and quietly suffered as the peaceable followers of Him, who said, "My kingdom is not of this world." The collectors would frequently go away without taking anything from such; and when compelled to distrain, they manifested much reluctance.

My father built a fulling-mill, in order to furnish me with employment, and with a view of having me instructed in the business, engaged a man who understood it; but there being little opportunity of choice, the person he hired was very objectionable in point of morals, and I was greatly exposed in his company. He was, however, soon dismissed, and I was thrown into other company. The man who next took the mill, had an interest in the proceeds of my labour, and kept me very closely at work, early and late, to which I quietly submitted, being desirous to learn the business. His unwillingness to permit my attendance at week-day meetings, was the only difficulty I met with from him.

The practice of employing immoral or irreligious persons in families where there are young children, is often attended with very injurious consequences to their tender minds. Parents who are desirous of training up their offspring in the fear of the Lord, should exercise great care as regards those they employ. I well remember the corrupting conversation and conduct of some who were engaged in my father's business, when he was altogether ignorant of what was passing. The sons of farmers who are left to labour with the workmen, without the presence of their parents, are in a particular manner exposed to contamination, many of that class being of the lowest grade, and hardened in wickedness. It is no less important that in the education of children, suitable teachers should be sought for. Greatly have the

children, in many parts of the country, suffered from the want of this care; too many being more anxious to obtain a teacher at a low rate, than to get one of good character, whose services may cost a little more; and hence some persons, who would rank among the dregs of mankind, have been entrusted with the oversight and tuition of tender children. One of this description, who had been a soldier in the British army, was employed in the neighbourhood where I lived, and from him I derived much of my small share of school learning. He would often leave his pupils under the care of one of the elder boys, while he spent his time at a tippling-house with his drunken companions, and returning to the school intoxicated, would beat the boys unmercifully, while his own face bore the marks of the blows he had received from his quarrelsome and inebriated associates. This, however, is a strong case, and I believe Friends are now more careful; and the concern to have suitable teachers, appears to be generally gaining ground.

While at work one evening in the cloth-mill, with the aforesaid person, word was sent to me, that my father wished me to come to the house. I immediately went, and found several Friends there, who proposed a religious opportunity with the family. When I found what I was wanted for, I felt disturbed in my mind, that my father should call me from my work, upon, what I then thought, such a trifling occasion, and I could scarcely speak pleasantly to the Friends. But soon after we sat down together, the power of

Truth spread over us, and the Friends were enabled to speak so plainly to my situation, that my spirit was broken into tenderness, and when I left the house tears flowed from my eyes. Reflecting on the solicitude of my dear father for my everlasting welfare, and on the goodness of the Ancient of days, in that he did not leave me in the hardened state of mind I was in, when I went into the room, my heart was humbled; and I entered into solemn covenant with the Lord, that if he would pass by my offences, I would endeavour to be mindful of his favours and walk more worthily. At another time, my mother reproving me for levity, I replied to her in rather unhandsome terms, at which I saw she was grieved. This affected me much, so that I wept to think how thoughtless I was, fearing I should be cast off by the Almighty, for my ingratitude to her who had done so much for me.

From the time of the aforementioned opportunity in the family, the work of religion seemed to take root in my mind. I could not take the liberties I had formerly done in vain and idle conversation, but seriousness covered my mind for many months, and I was glad when the meeting-day came. I remembered my former covenants, and wept in secret at the remembrance of how often I had broken them. Frequently, in the silent hours of night, when all nature seemed slumbering, I sat ruminating on my sad situation, thinking no poor mortal was so miserable as myself. Yet I had none but myself to blame for it, knowing I had very often been favoured with the sweet

incomes of heavenly love, which I had slighted, running after the follies incident to youth. At other seasons, the Beloved of souls was pleased to renew the offers of his love in my heart, and I was filled with joy and rejoicing. Thus I continued through the time of my apprenticeship, which being expired, I undertook the management of the business myself, diligently attending meetings, sometimes walking four miles over the mountain; and I was often much comforted while we sat together, and could return to my employment rejoicing.

In the eighteenth year of my age, I became acquainted with Sarah, daughter of Edward Hallock, of Marlborough. The first time I saw her, I thought she was the person with whom I should be willing to spend my days, but being young, I was not hasty to move in the matter, but frequently contemplated upon it, and at times felt humble desires, that if it was right, I might have her for my companion, and that the Lord would prosper us in the undertaking. In the year 1785, we took each other in marriage, under a sense, I trust, of the importance of the solemn compact; the meeting being favoured with the overshadowing of Divine Goodness.

For nearly two years after our marriage, I was greatly tried with a spirit of unbelief, and sometimes was near giving up to close in therewith, but being blessed with a pious wife, she proved a true help-meet to me, both in my religious progress and in the cares

of life. — Few men have been more blest in this respect than I was.

In the year 1786, I began to keep a diary, and although it is written in much simplicity, yet I feel disposed to transcribe some parts of it, to show the deep exercises and conflicts of spirit I passed through. I was often impressed with a belief, that I should have to stand forth as a public advocate for the cause of Truth, and at times the flowings of Gospel love so filled my heart, that I seemed as if I could not hold my peace; yet when the Divine intimations pointed there to in our religious meetings, I withstood them, which brought darkness over my mind. The following extracts are taken from the diary, viz:

1786, third month, 16th. This day I have entered my twenty-second year. I have not been duly sensible of the favours of the Lord to me, and at times a fear fills my mind, that if he should cut the thread of my life, and number me with the silent dead, I should not be admitted among the blessed. Great indeed are my trials, but my faith is renewed, that the grace of God is sufficient for me. May I love the Lord more, and be thankful for the least of all his manifold favours.

17th. At our Monthly Meeting, the advice given by a ministering Friend to those under trial, was, that they should patiently wait and quietly hope. O that I may be one of the number of those who do so. I hope the time will come, when I shall serve the Lord with all my mind and all my strength, and not fear

man. May I more and more come to know myself, and how to conduct before the Lord.

19th. During the forepart of the meeting this morning, I sat destitute of good. Fears arose in my mind that a Friend spoke too harshly to the youth. — There needs a care that they are not driven from our meetings by needless severity. The latter part of the meeting proved a heavenly and blessed season to me, several Friends being engaged to speak in a manner which relieved my poor soul; blessed be the name of the Lord.

24th. I have not been sufficiently engaged in looking to the Father of mercies, although I trust not altogether unmindful of his favours. O, Lord God Almighty, be pleased to pity and not to cast me off — thou seest my instability — one day bowed in humility, then levity prevails, and I seem to soar away, not knowing whither. —Whom have I to look unto for help, but thee only? Thou knowest I am no longer safe than while on the watch — keep me sensible of this, I pray thee, and suffer me not to go astray — grant me the favour of thy presence, and that my affections may be loosened from temporal, and placed on heavenly things.

Fourth month. Attended our Monthly Meeting, which was a memorable time, the spirits of many present being tendered under the powerful and living ministry of John Storer, from England.

Fifth month, 2nd. This day the love of God and the love of the world, have alternately been presented to my mind, with an intimation to make my election between them. What is poor man if left to choose for

himself. O Lord! I pray thee, leave me not — thou knowest what is best for me, better than I do for myself. I desire to cleave close unto thee — O when shall I come before thee without spot or blemish.

7th. Staid away from meeting for too light a reason, and reaped poverty.

11th. This day renewed my resolution to serve the Lord my God. But what are all my resolutions! now as fresh and lively as the flower in the field; to-morrow, withered and faded away! Thus it has been with me for years; at times filled with heavenly love, then poor, ah, poor indeed, even when my desires have been to do right. Art thou, O my soul, serving a hard master? No, this state of poverty is the result of thy disobedience. I have partaken of too many mercies to think the Lord is an hard master. He is a god full of compassion.

24th. While attending our Yearly Meeting at Westbury, on Long Island, about one hundred miles from home, I heard of a melancholy accident which had occurred in our neighbourhood, by the explosion of gunpowder, killing a Friend and injuring other persons. The remembrance of my dear wife and child, and the reflections on this sad event, raised fervent desires, that I and my family may so live as not to fear death. O, Lord God Almighty, I pray thee, in the riches of thy mercy, lay thy hand upon me, for I have need of thy help; without thee I can do nothing. I long to be in thy hand, that I may serve and worship thee acceptably.

In the autumn of this year, I penned the following remarks, the exact date, I cannot now give, it being mislaid.

Of late I have suffered much, for not giving up publicly to advocate the cause of Truth. It was the cross I stumbled at, reasoning myself into the conclusion that I was the least qualified of any that ever appeared in meetings, and that the work was too great for me. I thought I had rather die than give up to it, and thus darkness covered my mind, and I was ready to conclude I had been under a delusion in thinking myself called to the work. But through the renewed mercy of my God, I was enabled to say that I truly loved him, and was desirous to serve him; and after a close conflict of spirit, I covenanted that I would give up and be obedient, if the command was again given forth. But when I came to meeting and saw my former young companions, a fear seized me, and I again gave way to reasoning, so that I returned home in great distress of mind.

A few weeks after this, as I sat in meeting, during the fore part of it, I seemed quite insensible of any good, and found it hard work to keep from falling asleep, a trial unusual with me; when a Friend stood up and spoke of the situation of the children of Israel, in their journey through the wilderness, showing that through disobedience, many fell and perished. Suddenly a voice intelligible to my inward ear, sounded in my soul, as if it were the voice of a man, saying, "Thou art in great danger of being lost in thy rebellion."

Great, indeed, was the consternation I was thrown into; a trembling seized my frame, which I endeavoured to hide, but could not, and Friends who sat near me noticed my situation. In this awfully awakened state, the language of my heart was, "Lord, do what thou wilt with me, I am willing—Come life, or come death, I will give up all for thy sake, and to be received again into thy favour." And the Lord, who is not slow to hear, nor yet in showing mercy, condescended to appear as a morning without clouds, comforting my mind in an extraordinary manner with his love, and spreading over it a sweet calm. Then I saw clearly that it was required of me to kneel down and publicly acknowledge the goodness and the invincible power of God, which causes the tall cedars to bend and the sturdy oaks to bow; and being fully sensible of the mercy of God from the love which then filled my heart, I was made willing, and falling upon my knees, uttered with an audible voice, a few sentences to the above import. Oh! then, inexpressibly precious, yes, inconceivable to the natural man, was the ushering in of peace and joy to my mind. Language is insufficient to set forth the sweet serenity I partook of for several days; it seemed as though I had become the inhabitant of another world, and left all my sorrows and perplexities behind me. My work was pleasant, more so than ever before, and I now concluded I had got to the end of my toilsome journey through the wilderness, and had entered the heavenly Canaan. But, alas! I found I had only just entered on a field of arduous labour,

and had greater trials yet to endure than any I had heretofore known. Notwithstanding the marvellous display of Divine power that humbled and brought me into obedience, and the peace that followed my submission, I again got into reasoning and lost the enjoyment I had known, even that peace which the world can neither give nor take away.

Twelfth month, 29th. Attended a very large meeting, where, I believe, many were refreshed with dew from heaven; but as for me I was but a spectator, yet blessed be the name of the Lord.

Deeply sensible of my frailties and folly, I fear I have not been enough guarded and watchful. "O Lord, I pray thee, leave me not in the hour of temptation."

His Journal then continues, viz:

I did not suddenly lose the sense of Divine favour, but in consequence of indulging my natural reluctance to stand as a spectacle in meetings, I was left for a time in a beclouded state, and lost all enjoyment of heavenly good, as well as the confidence in Divine power, with which I had been favoured; yet not without intervals of sensibility, like the breaking forth of the sun at times during a cloudy day. I was at these seasons made sensible of the offers of pardon, on condition of future obedience. But I reasoned against light and conviction, slighting the favours of which I had partaken, until I came to the miserable conclusion that religion was a cheat, something invented by designing men to captivate the simple. I read the Scrip-

tures in a disposition to ridicule them, and sought to get rid of all my whims, as I was willing to call them; but, blessed be the name of Israel's Shepherd, I was followed with the reproofs of instruction; and the remembrance of my past enjoyment in the assemblies of the Lord's people, now in the days of my rebellion and poverty, caused me to feel his chastisements more keenly.

My life became a burden to me, and I was at times afraid to be alone, lest I might do myself some mischief; at other seasons I spent great part of the night alone, meditating on my past condition and present forlorn state. It was during some of these solitary hours, that I was again made sensible of the renewings of Divine visitation, by which my hard heart was broken, and I wept much. By little and little, I recovered that confidence I had lost in Divine power and the superintending care of the Most High, over man. On one occasion, as I was walking over a hill covered with trees, I saw a large one that had been struck by lightning. I sat down under it in silent meditation on the power of the electric fluid, thinking it but a common accident from natural causes, and that it was well I was not there at the time the tree was struck. As I thus sat, all my thoughts were stayed and brought into subjection, and an awful silence prevailing in my soul, a language intelligible to my mind, proclaimed within me, "Thou seest how awfully powerful the lightning is, — thus, as in the twinkling of an eye, I could deprive thee of thy existence." I was struck with amazement, and as I walked home, pondered what I

had heard; and believing it was the voice of the Almighty, I felt a degree of reverence spring in my heart, as also of gladness, in thinking I was not wholly cast off. I was led to contemplate my past religious experience, and was strengthened to forsake my foolish consultations with flesh and blood; and feeling myself to be a poor creature, I resolved to seek afresh the favour of Him who is infinite in power and goodness. In our religious meetings, my mind was now sensible of receiving instruction from Him who is the Teacher of his people, and the Teacher of teachers, qualifying servants and hand-maidens to serve him in the ministry of the Gospel. In this weighty work I again engaged, about two years after my first appearance, and having now fully given up to it, I appeared pretty often in our meeting at the Creek, in Nine Partners. The meeting-house was large and frequently crowded, and though I often felt much reluctance at standing up, yet I considered that the intent of speaking was to be heard, and therefore, endeavoured to speak so plainly and audibly as to be heard by all. Now I again became a happy partaker of sweet peace and satisfaction in the Lord's work, yet not without interruption; as the following extracts from my diary will evince, viz:

Twelfth month 14th, 1788. Confined at home by indisposition, and have felt but little of the Father's love. Having heard of a public appearance in our meeting, but little expected, my own situation has been feelingly brought to my view, with fervent desires that the Lord will not forsake me. Some suppose that I

have forsaken him, but the Lord sees not as man sees, he looks at the heart and knows that my desires are unto him, and that without his favour I cannot enjoy any real satisfaction, even in the midst of temporal blessings. Awake, O my soul, unto righteousness and sin no more, that with the saints, thou mayest feed on the bread of life. Thus being clothed in the robe of righteousness, the beautiful garment, and walking in newness of life, thou mayest worship the Lord in Spirit and in Truth. "Wisdom is justified of her children." But who are her children? Surely they only, who are endeavouring to do justly, to love mercy, and to walk humbly with God. Great and marvellous are the works of the infinite and incomprehensible Creator; great are his mercies to the intelligent part of his creation, and manifold the blessings bestowed upon them by him. How presumptuous is that man who can partake of these, and forget the gracious Giver! May the inconsiderate be awakened to think of these things, and no longer be living carelessly.

Second month, 17th, 1789. In looking over our religious Society, there appears an encouraging prospect, notwithstanding the backsliding of some. Many are awakened both in Europe and America; some in Germany, and even in France, that dark land, where the craft of man has so long held the people in bondage. When I contemplate these encouraging prospects, and the examples of the obedient servants, I do not forget myself, who am wading along in a path where there are many hindering things. But I have a hope that

the Lord will yet favour me with a more willing mind, and suffer nothing to prevent me from obeying his holy commands; for truly, I love the ways of the Lord, better than I do the ways of man. "I had rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness."

19th. At our Quarterly Meeting, we had the company of three young men, who evinced a commendable zeal for the sacred cause of religion. They far outstrip me, at which I do not murmur, but am glad to see the work prosper, and rejoice to find that the Lord is raising up standard-bearers in Zion. May I take heed to my ways, and be faithful in my allotment. So enable me, Oh Lord, that I may stand in humility, with acceptance before thee. — I am grieved that so many of us are found spending our time unprofitably.

At our first-day meeting I was cumbered with many thoughts, until my dear father stood up with a living testimony, expostulating with the youth in a very pathetic manner. His words sealed instruction upon my mind which I desire never to forget.

About this time I was deprived of the society of Stephen Hoag, a young man whom I highly esteemed. He was received into our Society by convincement, and had appeared as a minister several times in our meetings; and being generally beloved, his death had an awakening effect upon many, and on me in a particular manner. I saw that my day's work was behindhand, and earnest were my desires to have it accomplished. I had many temporal blessings bestowed

upon me, particularly a precious wife, with whom I was now settled in a neat, though small house, and we spent our time very pleasantly together. She was of a pious turn of mind, and our enjoyments were increased by the opportunity of reading religious books, the tendency of which, was to animate us to follow the footsteps of the righteous. Her father was for many years a constant attender of meetings for discipline, at Nine Partners, and we often had his company; and still more frequently that of my father, who was a truly valuable man, though naturally diffident and backward in company. My business was small, but I was contented. In the season of fulling, I was employed in my shop, and in the summer, in my garden; and with my small stock, consisting of one cow, a pig, and some fowls, I envied not the rich nor the great. I believe there were few happier men than myself; but my happiness did not continue, as it might have done if I had not launched out into greater business.

1790. O Lord God of heaven and earth, I pray thee, in the riches of thy mercy, be pleased to look upon me from heaven, thy holy habitation, for I am a poor unstable man, tossed about with prospects pleasing to my natural inclination, and which keep me from surrendering myself wholly unto Thee. Cast me not off, I pray thee, O thou holy One, but enable me to dedicate my all unto Thee and thy service. Condescend to baptize me, and re-baptize me, that I may be prepared to serve thee acceptably, for thou art worthy — Amen.

Ninth month, 5th. "Lord, what is man, that thou art mindful of him, or the son of man that thou visitest him!" I am not worthy of the notice of the Most High, yet such is his condescension, that I have a little confidence given me to look up unto Him, and ask for his help to enable me to persevere in the way that is well pleasing unto Him, and not to run in the ways of my own choosing. May all that is in me be so humbled and reduced, as that I can truly say, in addressing the holy One, "Thy will, not mine, be done."

1791. Third month, 14th. My mind was sensible of the goodness of God. They must be unmindful of his manifold mercies, who are not willing to acknowledge his goodness. Such may go out into gainsaying, and thus be in danger of losing themselves in a labyrinth of reasonings. May I never forget the Lord's goodness — truly, he will receive all that turn unto him.

Sixth month, 11th. Although I have often testified of the goodness of God, yet I am also bound to declare, that it is dangerous to tamper with his mercies, by living in idleness, unmindful of how much we owe him. We have need to watch daily, and endeavour to keep the fire kindled in our hearts, that we may manifest a holy zeal for the Lord and his cause; and there is also a care to be maintained that we do not compass ourselves with sparks of our own kindling. I had rather be a poor but diligent waiter in the house of my God, than attempt to advance by my own strength.

22nd. O Thou, who regardest the poor and the

afflicted, be pleased to remember the poor Africans, whom professing Christians are holding in slavery.

Eighth month, 18th and 19th. Attended our Quarterly Meeting, and was comforted in the belief, that there is a revival of ancient zeal for the maintenance of our Christian discipline. Near the close of this meeting, David Sands expressed that the impressions made on his mind were such, that he believed it right to declare, as the word of the Lord, "The people are too many — I will thin them — I will thin them — I will thin them."

23d. O that I may be more redeemed from the world and its spirit, and be enabled to look up unto God with greater confidence in times of difficulty. I am now tried with the loss of property, yet not so much, I think, for this, as from the apprehension that I have not done as I should. O Lord, be pleased to pass by my offences, and receive me into thy favour again.

24th. "As with a sword in my bones, my enemies reproach me, while they say daily unto me, Where is thy God? Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God."

29th. O Lord, I pray thee, leave me not in this pinching time, when trials assail me, which not only put my patience to the test, but my faith also. — I desire in humble dedication of heart to serve thee.

Ninth month, 1st. At our mid-week meeting, I felt it to be cause of thankfulness that so poor a creature

as I am, should be favoured with Divine light, illuminating my mind to see the nature of prayer, and how it is to be acceptably put up to the God of my life.

7th. Attended our Preparative Meeting, where there was a united labour to encourage all to guard against a lethargic and drowsy disposition in meetings for Divine worship.

8th. Much engaged in my temporal concerns, and with too little sense of my heavenly Master's presence.

9th. Felt renewed encouragement to trust in God, with a hope that I shall be careful not to suffer my temporal concerns to engross too much of my attention.

12th. Notwithstanding I have so often been forgiven my sins and partaken of the Lord's mercies, yet to-day I suffered my natural temper to rise into anger, and this without any real cause. O that I may find a place of repentance for my folly.

13th. Too little sensible of my folly yesterday, being almost wholly engrossed in attention to my worldly concerns. When Balaam went forth to curse the Lord's people, and the angel met him with a rebuke, he said if his going offended the Lord, he would return. But, alas! he loved a reward, and went forward. I fear it is thus with me: the riches of this world look desirable, and I keep pressing on.

14th. Felt a humble hope that the Lord will again pass by my offences. O may I be found worthy to receive his continued mercies.

18th. At our first-day meeting we were favoured by

Him who is in the midst of those that are gathered in his name.

22nd. Worldly-mindedness prevailed over me, in our meeting to-day, and I was very dull and heavy. O how enchanting is the world, and how its profits load us as with thick clay. What adheres to me may not prove a hindrance to another, but it greatly retards my progress heavenward.

Tenth month, 2nd. O, thou who knowest the hearts of all men, be pleased to look down upon me, and if my heart is not right before thee, cleanse thou it. Let not thine eye pity nor thy hand spare — I long to stand approved before thee, and to be preserved from disgracing thy holy cause.

12th. At meeting there appeared a living engagement among Zion's children, but I had scarcely strength even to rejoice thereat. In returning home I stopped to see a poor widow's son, who was badly wounded, and left them all the money I had with me, and though but little, yet it afforded me satisfaction.

14th. Blessed and adored for ever be the great God, the everlasting Father, who in great condescension was pleased to appear to my soul, while engaged in my workshop, and assure me that if I live in his fear and serve him, I shall not want for a provider.

15th. Received affecting intelligence of great mortality in the city of New York, and of an insurrection of the coloured people in one of the West India Islands, where several members of our Society are detained to assist in the defence of the town. I feel for them and

their families; but have they not contributed to the calamity by encouraging the trade to those islands, which has been the inducement to the whites to increase the number of their slaves? Lord, have mercy upon blacks and whites! — How great are the cruelties practised amongst mankind, and to what a pitch have they reached! I long to have my mind more and more redeemed from the world, that I may leave it cheerfully if called away therefrom; yet I think I am also willing to live and suffer, if thereby I may be useful to my fellow-mortals.

19th. Poor indeed, and almost insensible of good, yet a hope revives, while I am writing, that I am not wholly cast off — I will therefore endeavour to trust in the Lord, and walk in true humility before him.

23d. At meeting, was enabled to invite the dear youth to come and partake of the rich dainties of the Lord's table.

27th. Felt the influence of a worldly spirit at meeting; and fear I shall lose ground unless I give up some of my business.

28th. My morning prayer was, that neither riches nor any earthly enjoyment might be able to separate me from the love of God.

Eleventh month, 10th. Greatly fatigued in business, yet I humbly hope I was not without a due regard for the concerns of religion. O thou, who knowest all things, if I have this day suffered my mind to go too far in planning worldly matters, I pray thee, suffer me

not to accomplish my designs — leave me not to grope in the dark, lest I stumble and fall.

Twelfth month, 31st. The affecting situation of the enslaved and oppressed Africans, has much occupied my attention, and my hope is, that the great number of advocates who have appeared in behalf of their cause, will open the way for some relief.

The beginning of the year 1792, was to me a good time. I had an opportunity of accompanying a Friend who was visiting families in our part, and was also favoured with the company of many other precious Friends who were labouring in the Lord's vineyard. I frequently attended the meeting held at Little Nine Partners, where many who were not members of our Society gave us their company, for whom I felt strong desires that they might be wisely directed to choose the path of pure and undefiled religion. Several of them afterward became useful members of our Society.

In the year 1793, I travelled some short journeys within the compass of our Monthly Meeting, which then included the members living at Hudson, Klinakill, Coeymans, &c.; and also accompanied Hannah Barnard to some of the adjacent towns in Connecticut. She had passed through much exercise of mind to prepare her for the work of the ministry, and evinced much love and zeal for the cause of religion. Although she lived forty miles distant from where our Monthly Meeting was held, yet she often attended it, and travelled some long journeys in the work of the Gospel.

But after all her dedication to the Lord's cause, she

fell away and caused Friends much trouble, imbibing and promulgating principles inconsistent with what she had once so zealously propagated, denying the literal accuracy of some parts of the Holy Scriptures, and rejecting the doctrines of the divinity and atonement of our Lord and Saviour Jesus Christ, for which she was disowned from society.

Being a woman of high mind, and her gift procuring her much respect and attention where she travelled, she was weak enough to be carried away by vain imaginations and carnal reasoning — slighting the advice of her friends who loved her and saw the danger she was in. Several years before she quite fell away, I had fears on her account, having frequently been in her company, and had opportunity of seeing the temptation to which she was exposed. "Let him that thinketh he standeth, take heed lest he fall."

Sixth month, 16th. A heavenly meeting, the sweetness whereof remained upon my mind through the day.

27th. At meeting, a watchword was sweetly sounded forth by a beloved sister, but drowsiness beset me until almost the very close of the meeting, when light and life prevailed.

28th. Near the close of this day, had a sweet time in humble contrition before the Father of mercies, and received strength to ask for the greatest of blessings, viz: true faith.

Seventh month, 5th. Took measures for a gradual retreat from much business.

9th. At a meeting with a Friend at Philipstown,

where are several professors of Truth, who have greatly cumbered themselves by the love of the world, and the inordinate pursuit of riches. The meeting was a time of trial, but afterwards we had a select opportunity with some of them, in which a degree of relief was obtained.

15th. Had the company of Richard Titus, a minister from Long Island, whose awakening testimony brought me into serious reflection upon the present situation of mankind, — which, if duly considered, might operate to arouse the careless professors to greater diligence in the work of salvation. While pestilence prevails in some places, famine and the sufferings attendant on war afflict others, the nations of Europe being generally engaged in a destructive war, and confusion and bloodshed prevailing in some of the islands by fire and sword, in the hands of the blacks.

Eighth month, 3d. My health not good, but I think relieved from much worldly-mindedness, being made willing that the glory and beauty of the world should be stained in my view, and my mind more engaged in pursuing heavenly treasure.

28th. The cares of this life engaged my attention this day, yet not so, but that through marvellous condescension, I had a sweet time in spiritual communion with Him, who is the Alpha and the Omega — the praise is due to him. In this time of heavenly favour, I asked for strength to walk more uprightly than I had heretofore done, that so I might enjoy these favours more frequently.

Ninth month, 18th. Received the affecting intelligence of the death of that dear and eminent servant of Christ, Daniel Offley, who died in Philadelphia, of the malignant fever raging there. The remembrance of him is precious to me, his ministry having been instrumental in turning me into the paths of obedience.

21st. Received accounts of the death of two more ministers in Pennsylvania, and that two hundred persons were buried in the city in one day — my mind much affected under the consideration. A merchant of that city writes thus to his friend in New York, viz: "Scenes like the present, destroy our relish for earthly enjoyments and the pursuit of wealth, in which I fear we have both been too much engaged. I feel very sensible of its having been the case with me, and I do not look back with comfort and satisfaction on my employment for some years back. No earthly good is equivalent to the loss or diminution of that peace and calmness, which flow from a faithful and upright attention to religious duties."

27th. O Lord! I have need of thy help to bear up my soul and keep me from sinking, the heaviness of my heart is so great. And why it is so, I know not. If it be for my further refinement, good is thy will, O Lord! I am thankful that thou art mindful of me. Have mercy upon me, I pray thee, and set me in a place where I may praise thee. I am willing to leave all, and follow thee in the way of thy requirings. Although the cross has been in my way, so that I have not at all times given up, thou knowest I have

not withheld through wilful disobedience. I know myself to be a poor weak creature, a mere worm in comparison to many of thy servants, whom thou sendest forth on thy errands. O be pleased to forgive all my short comings, purify me in what ever way thou, in thy wisdom, seest fit, that I may be received into thy favour, and be qualified to serve thee, who art forever worthy.

Eleventh month, 17th. A season of renewed favour and help at meeting; and agreeable news received from Philadelphia, that the fever is abating. In this month I visited the families of Friends, and others who attended our meeting at Stanford, held in my father's house.

In the first journey I took beyond the limits of our own Quarterly Meeting, with a view of having meetings with Friends and others, I was accompanied by my friend Samuel Upton. We rode to New Britain and had a comfortable meeting; from whence we proceeded towards Saratoga, to attend the Quarterly Meeting held at Easton. The inn, where we stopped to feed our horses, was much crowded, but I kept pretty much by myself, and was favoured to witness the goodness of the heavenly Shepherd to be great, his love filling my heart in an extraordinary manner, so as to leave the remembrance thereof fresh to this day. I felt encouraged to press forward, and late in the evening we arrived. After attending the Quarterly Meeting, we visited Pittstown, Adams, White Creek, Saratoga, Galway, New-town, &c., and came to a new settlement,

on lands called Duane's Patent, where a few friendly people lived, who had sometimes sat together on first-days; but had not been visited by any Friend before. With them and their neighbours, we had a precious meeting in the evening. Thence we went to Coeyman's Patent, and the snow not being beaten, we had nothing to direct us, for the greater part of the way through the wilderness, but some marked trees. From Coeyman's we returned home.

In the sixth month, 1794, accompanied by the same Friend, I set out on a visit to Friends of New England. At the Yearly Meeting at Newport, we met John Simpson and Daniel Mifflin, from Pennsylvania, and Joshua Evans of West Jersey. Harmonious labour in the Lord's cause produced a love for each other, and the meeting ended satisfactorily. Being the youngest amongst them, I was mostly silent, except at the public meeting on first-day, which was largely attended; and the Divine help afforded to the humble labourers, was known by me to my admiration. The meeting was frequently spoken of afterward as a precious one, and all the praise was, and is, due to our holy Helper.

After the Yearly Meeting we proceeded eastward, and took meetings at Portsmouth, Tiverton, &c., to Lynn and Salem. At these two places I was comforted, in finding several promising young Friends, some of whom I believed to be under the preparing hand for the work of the ministry; — great was the encouragement I derived from meeting with them, and the fervent prayer of my heart was, that the Ancient

of days would bless them, and keep them as in the hollow of his holy hand.

From Lynn we went to Newburyport, and had a meeting with the few Friends who resided in that vicinity. They were put in mind of the peculiar situation of Israel, when the Lord commissioned Gideon to go forth and fight his battles; and those in that meeting, who, like him, felt themselves small, were encouraged to try the fleece both wet and dry, to see if the Lord had not a work for some of them to be engaged in, and which could only prosper as they were found obedient. Our next meeting was at Amesbury, which was a precious season — several of the youth were much tendered, and manifested a love for me, as a messenger of glad tidings to their souls. The day after, being the first of the week, I was at the fore and afternoon meetings at Seabrook. In the morning meeting I had to controvert an opinion that was spreading through these parts, that atonement being made for the sins of mankind, through the one great offering, viz: the sufferings and death of Christ on the cross, it was impossible for any to miss of heaven and happiness. The danger of this doctrine, and the nature of true fairh in Christ, were clearly set forth, and the people invited to submit to him in his spiritual appearance, so as not only to believe in his outward coming, in the prepared body, in which he came to do his Father's will, but also to know him, as the apostles and primitive believers did, to be "Christ in them the hope of glory." Many not of our Society being present,

and feeling love to flow in my heart toward them, at the close of the meeting, I expressed my satisfaction in having their company, and requested them to attend in the afternoon, and to invite their neighbours. We accordingly had a very large company, many of whom it was said had never before been at a Friends' meeting; and although the subjects of ministerial communication were doctrinal, there appeared no dissatisfaction, the meeting ending under a precious solemnity, an evidence of the love of the heavenly Father, vouchsafed to us.

On second-day, we had a large meeting at Newtown, then went to Lee, and accompanied by Abigail Fulsom, who had a precious gift in the ministry, we had meetings at Dover, Kettering and Meadcrborough. We had also a large meeting at the house of Richard Dame, where we sat nearly an hour in silence; the expectations of the people were great, for word had gone abroad that a boy was to preach, and I was sensible my friends were looking too much for my appearing, as very many not of our Society were present. I was reminded of the time when the host was encamped against Israel; and there seemed an anxiety in the minds of some of my friends, comparable to what there was when David was about to engage the champion of the Philistines, and Saul clothed him with his own armour. I felt as if this was put on me, but like David, I found it would not do. My spirit was mercifully brought into a holy calm, and I was willing to be a spectacle to the people, and my mind at length became

invested with a concern, which produced a willingness to appear as David did, with the sling and the stone. Forever blessed be the name of Israel's Helper, he was with us, and the spirits of the Goliahs were measurably humbled; and there seemed a union of heart among the different professors, to offer up praises and thanksgivings to the Lord Almighty, and to crave the continuance of his regard toward us.

On our way from thence to Berwick, we dined with two young women, who had neither father nor mother living. I was comforted in observing their commendable appearance and conduct, and understood they were very diligent in the attendance of meetings, and in other respects were precious examples to youth who have had greater privileges. I love my young friends, but have been at times grieved at seeing the raw and uncouth behaviour of some, and the no less unseemly affectation of others; while the graces and charms of true religion were wanting. O, that the youth might be persuaded to fear the Lord, and thus escape the snares of death. From Berwick we rode to Falmouth; and although in the seventh month, the frost was so severe, that the effects of it were very apparent on some of the vegetation.

On fourth-day, attended the Monthly Meeting at Falmouth, and the day following a satisfactory appointed meeting in the new village of Portland, a few Friends having settled there.

On sixth-day, had a large meeting at Windham, after which we went to Durham, and put up with our ancient

and valuable Friend, Jeremiah Hacker, whose kind attention was very grateful, especially as I was unwell. Next day attended their meeting, though in much pain of body. The prospect of travelling further was now very discouraging, as my health was evidently declining; but trusting in the strengthening power of the Most High, we proceeded and attended a meeting at Bath. On our way to Vassalborough, we stopped at the jail, to see a criminal who was condemned to death, for an atrocious crime. He appeared very penitent, and remarked, that he believed it must have been the Lord who put it into our hearts to visit such an abject creature as he was; expressing his sense, that the Lord's goodness was great; and my desires for him were, that he might experience forgiveness.

At Vassalborough, I was distressingly low in mind, and received but little strength from attending the meeting there; however, we had a very comfortable one at Fairfield, a newly settled place, and the most remote meeting held in these parts. My grief of spirit and inward suffering was renewed on returning to Vassalborough, and things which have since come to light there, have fully accounted for it.

Crossing the Kennebeck river, we had a good meeting at Winthrop, where a stream of heavenly love flowed through me to the people. After meeting, I incautiously laid down upon a bed, where a current of air blew upon me, by which I contracted a cold, with severe pain in my head and bones, which made riding difficult. We however got to Green, and put up at a

house built of logs, and covered with strips of bark, which did not look a very commodious place to be sick at. I however got to bed, pensive and low in mind, and to add to my affliction, a violent gale of wind arose in a few minutes after, and blew off a part of the roof, while the rain descended in torrents. My fever was very high, and my anxiety of mind considerable; but through the merciful interposition of Him, who for the relief of his poor disciples formerly, arose and rebuked the winds and the waves, saying, "Peace—be still," all my fears were dissipated, and my mind became as quiet and resigned, as though I had been in my own house, surrounded by my family. I passed the night pretty comfortably, and the day following attended their meeting held in Cyrus Dean's house. He and his wife were young Friends, who with a few others, newly convinced, keep up the meeting. One of them was a woman of colour, the first of the African race I had taken by the hand as a member of our Society.

A meeting having been appointed for next day, feeble as I was, we attended it; and I felt the goodness of the holy Helper of his people; standing up with these words, "It is a common saying, that the world is full of fashion, and preaching and praying have become very fashionable in our day; although it is not my intention to rank them with the vain and foolish fashions of the world, yet there is reason to fear, some enter upon these engagements, without a valid commission for so doing." I then proceeded to set forth the difference, between those who were really

called by Christ to the solemn work of the ministry, and such as have never known either the preparation or the call. Whatever the effect may be, I believe the opening was in Divine wisdom, and the help dispensed to me, from heaven, for I had words given me to my humble admiration. At the close of the meeting I was scarcely able to stand, and could not for some time get away from the people, who seemed much affected with tenderness of spirit. My fever now increased, and my appetite for food failing, and my dear friends Jeremiah Hacker and wife being about to leave me, I was brought very low — many discouragements presenting, with the probability that I might lay my bones in this country, never more to see my tender connexions. But, blessed be the name of the Lord, who is a place of sure defence, and as the shadow of a mighty rock in a weary land, he graciously supported me, and the language of my spirit was, "Good is thy will — if thou seest meet that my labours should now terminate, thou knowest what is best for me." In a few hours my fever left me, and the next day we rode to Falmouth, and the following day being their Monthly Meeting, I sat during the time of worship, but my fever coming on again, I was obliged to return to our lodgings, at our kind friends John and Lydia Winslow's. I was now compelled to relinquish travelling, and was brought very low in body, but was tenderly cared for by my host and hostess. Having at length recovered my strength, so as to be able, I attended Falmouth meeting, where my impressions were not of a very

pleasant character. I have, however, a comfortable evidence, that I have endeavoured not to give any just occasion of offence in the testimonies I have had publicly to bear, being desirous to conduct myself as a servant of Christ, not seeking to embellish my ministry with the enticing words of man's wisdom, and to deliver my message to the people respectfully, they being my brethren.

My dear aged friend, Jeremiah Hacker, came to see me while confined here. He had been very kind in accompanying me through the wilderness journey in the eastern part of Maine, evincing a commendable zeal for spreading the principles of Truth. His company was particularly agreeable to me, a young traveller, and his conversation on religious subjects instructive.

Leaving Falmouth, we had a meeting at Jonathan Cobb's, at Gorham-town, where we parted with several kind Friends, who had accompanied us, and rode through a wilderness country to Sandwich, in New Hampshire. The inhabitants generally appeared to be civil and respectable people. In consequence of my late sickness, travelling was very difficult for me; but we found good accommodations at Sandwich, where we were kindly received. One Friend, at whose house we were, entertained us with a great deal of conversation about the disputes he had had with priests and professors, and the victories he had obtained over them in argument; which to me was very unpleasant, as I saw the man valued himself on his supposed abilities to foil his opponents; whilst he was unwilling to come under

the government of the Prince of peace. I left the company and sought retirement, looking toward home with strong desires to proceed thither by the nearest route, and leave the rest of the meetings which I had had in prospect. But strong as these desires were, the love of my heavenly Father was stronger, filling my heart, and turning it toward Gilmanton, to which I gave up and concluded to proceed that way. Next day attended Sandwich meeting, where many Gospel truths were declared in the hearing of the people. At the close, a Baptist minister cavilled at what I had said, and went into a train of reasoning to prove water baptism an ordinance of Christ, demanding my assent to his positions, without giving me, or any other Friend, an opportunity to reply to him. I turned to the Friend who was to accompany me, and inquired the route we were to go; upon which the preacher stopped. I then turned to him, and observed I had no inclination to dispute with him, for two reasons; the first was, that I had a considerable distance to ride that evening; and the other was, that I had met with persons who had a peculiar way of darkening counsel by words without true knowledge; to dispute with whom, was to little or no advantage; and I apprehended it would be the case now. I afterwards understood, the man was of a contentious disposition. To be ready at all times to give the sincere inquirers a reason for the hope that is in us, is necessary and proper; but it is also a part of true wisdom, to guard against controversy with contentious persons.

At Gilmanton we had a good meeting, many professors of different societies attending; where I was led to speak of the nature of a free Gospel ministry, and to show that, although those who had spent much time and money in obtaining an education at colleges and academies, might plead that as an excuse for taking pay for preaching, yet such only were true ministers, as had been taught in the school of Christ, and been called by him. These were bound to obey the charge of their Divine Master, "Freely ye have received, freely give;" and it became unto them as their meat and their drink to do the will of their heavenly Father.

From Gilmanton we proceeded toward home, on reaching which, my heart was bowed in reverent thankfulness, for the favours vouchsafed to me through the journey; and that Infinite Goodness had been mindful of my beloved wife and children during my absence, so that I found them in health, and my desires were, that I might endeavour to live worthy of such favours.

CHAPTER II.

1794—1799.

Return into New England — A meeting with Indians — Samuel Wetherill and Timothy Davis — Deborah Darby and Rebecca Young — A man convinced by Barclay's Apology represented as crazy — Perilous journey — Return home — Remarkable intimation of the day he must be at home — Death of his father — Sets out on a religious visit to some of the Southern and Western States — New York — Philadelphia — Evils of a war-spirit — Benefits of a religious education — Maryland — Close service — Baltimore — Petition for Divine help — Virginia — Testimony against drunkenness — Cruelty to slaves — Dangerous interview with some slave-holders — A meeting for slaves — Hard fare — Kentucky — Judge Clark and family — Water baptism — Difficulties of the road — Tennessee.

After my return home, I was reduced very low by sickness; but was favoured to feel the answer of well done good and faithful servant, as respected my labours; but I saw that I had been too anxious to return home, and that it would have been better for me not to have returned so soon, — but as my omission was more from a fear of running where I was not sent, than from wilful disobedience, upon resigning myself to return and finish what might be required of me, I found peace. As my health and strength returned, I carefully attended meetings at and about home, and in the following spring I proposed to return and finish my visit in New England. The prospect of the undertaking, together with the reluctance I felt at leaving my pre-

cious family, at times almost overcame me; yet I dare not give up the attempt. My uncle, Paul Upton, concluded to accompany me, and after an affecting parting with my dearest connexions in life, we rode to Salisbury, where I slept sweetly all night, a favour I had not enjoyed for some time, which with the peaceful serenity that covered my mind as I rode along, was a confirmation to me that my movemement was in the counsel of the blessed Head of the church.

We arrived at Newport previous to the opening of the Yearly Meeting, in 1795, which we attended; and the sight of many dear friends with whom I was acquainted, was truly comforting and reviving, and I was bowed under a sense of the preciousness of that fellowship which is witnessed by the truly baptized members of Christ's church.

After the Yearly Meeting we crossed to Conanicut Island, where we had a good meeting; then to Westport, South Kingston, and Perry, and on the following first-day visited the Indians who reside at Charlestown. Being directed to one of their elders, to consult about holding the meeting, I told him we were strangers, visiting our friends, and I thought I felt love enough for the Indians to induce me to come and have a meeting with them, and that if they were free to meet us, and sit down in our way, we should be glad to have a religious opportunity with them. He replied, he was very free and willing, but wished the meeting to be put off until next day, that more general notice might be given, as they were scattered in the woods, a

number of miles round. As there were meetings of Friends coming on which we wished to attend, we could not wait; but I proposed that notice should be given for a meeting at one o'clock, which was done, and the love of the heavenly Shepherd was sensibly felt amongst us, uniting our spirits in reverence before Him, and many important subjects were brought before their view. Several of them expressed their satisfaction, particularly their elder, who said he believed the Lord had sent us to visit them, and hoped we would come again. After leaving them, I was led into a train of reflections on the present and past situation of the poor natives who inhabited this land before the Europeans came among them, when the seas, the rivers and the forests afforded them a plentiful supply of food; but now, by the encroachments of the whites, they are mostly driven back, to inhabit the distant and desolate wilds of America; and such of them as remain, are often reduced to great straits and difficulties. Certainly we who inhabit their former ample possessions, are in duty bound to assist them.

We rode to Westerly, and lodged at the house of Peter Davis, whose wife was a daughter of Benjamin Bagnall. We met with a kind welcome, though not to sumptuous accommodations; they attending to their domestic concerns themselves, and evincing by their cheerfulness, that contentment is not confined to the rich or the great.

After attending the meeting at Westerly, we proceeded to Hopkinton, Richmond, Greenwich, Cranston,

Providence and Scituate. In several of these meetings Truth rose into dominion. I felt my spirit bowed before the Lord, and my desires increased, that I might be more and more devoted to the cause of my heavenly Father; for the harvest truly appeared great, but the faithful, dedicated labourers few. We afterward attended Foster meeting, and rode home with our friend Rowland Green, who, with his precious wife, entertained us kindly. After spending a few days, we returned to Providence, and rested at Moses Brown's, and then attended meetings at Somerset, Taunton and Freetown, from whence we rode to Seconet, and stopped at a Friend's house, who was earnest to discourage our having a meeting there, saying it was a very busy time; we however obtained a meeting and it proved satisfactory.

Seventh month, 18th. Attended Acoakset meeting, which was small; — here I received agreeable accounts from my family, and was truly thankful to hear of their welfare. On first-day, 19th, was at a very large meeting at Centre, where Gospel power humbled the hearts of the people. After which we were at Newtown, Aponygansett, New Bedford, Acushnet and Long Plain; at the last of which was Samuel Wetherill, a preacher among those who had separated from Friends in Philadelphia, known by the name of Free Quakers. He had taken a voyage into these parts for the purpose of discouraging Timothy Davis from returning back to the Society of Friends. Timothy was once a favoured minister in the Society, but had

separated from it, and drawn many away with him; but being made sensible of his error, he had offered an acknowledgment, condemning his conduct, and was reinstated in membership. Many of those whom he led away, are still exposed to trouble, particularly the dear youth, who are left to wander in the wilderness of this world, as sheep having no shepherd. But I believe a visitation of tender love is extended to them from on high, and in the meeting we had there, a good degree of its precious influence was felt, and strength given me to testify against the worship set up and supported by the will of man, and they were invited to the heavenly Father's house, where they might receive forgiveness and a plentiful supply of spiritual bread. After having several tendering religious opportunities in families, we returned to New Bedford, and embarked for Nantucket, where we attended the meetings, in company with Joseph Cloud, who was also on the island. Returning to the main, we had a very precious meeting at Falmouth and proceeded to Sandwich, Yarmouth and Pembroke. Passing through Plymouth, where the first settlers of New England landed, we returned to Sandwich, with a view of having a meeting with the Separatists at Rochester, which was accordingly held in a house belonging to Friends, but now occupied by Benjamin Bump, the Separate preacher; and I hope it was not an unprofitable season.

On first-day we were at Long Plain meeting, which was larger than usual, and the testimony of Truth was borne against those liberties which lead away from the

sure foundation; while a stream of consolation flowed to the mourners in Zion.

Whilst in these parts, my spirit was poured forth in humble desires, that the everlasting Father of all our sure mercies would be graciously pleased to remember my beloved family left behind, and that I might be preserved from going astray; and being renewedly enabled, through holy help, to commit them and myself to the Lord's keeping — I worshipped in reverence before him, and proceeded on my way to attend the Quarterly Meeting at Portsmouth. This meeting was held to our comfort and edification — Friends parting in much love and tenderness toward each other, and I thought I had never before so fully enjoyed the sweetness of Christian brotherhood.

I thought much of returning directly home, but could not feel quite easy to do so, although my beloved family, and in an especial manner my little children, often occupied my mind. Viewing their helpless, dependent condition, and the many dangers to which they were exposed, my feelings were much affected and my tears flowed freely; but after reviewing the motives which actuated me in leaving them, my mind became calm; and contemplating the help I had hitherto experienced from the merciful Helper of his people, enabling me to stand as an advocate for him and his Truth in the assemblies of the people, and that at times he had unfettered my mind from earth and earthly objects and concerns, and permitted me to behold Him, with an eye of faith, in his majesty and purity, the Almighty

Being, the language was now raised in my soul, "Shall I now distrust his Omniscience and goodness, when I know that he regards even the sparrows! Nay, verily. Be merciful then, O Lord; be merciful to my poor little children, and do with me whatsoever seemeth good unto thee — I will serve thee." During this season, the situation of the dear children in some places I had visited was presented to my view; their parents anxiously grasping after the treasures of this world, for purposes of earthly aggrandizement, while they neglected to train up their dear offspring in the fear of the Lord, or to improve and form their susceptible minds, so that they are too generally estranged from the Truth, as it is in Jesus, and brought up in great ignorance and rusticity, and the parents having settled into a lifeless formality — though they may endeavour to train up their children in this form, and to enforce a compliance therewith; yet too often they are driven off from the Society, and the appearance of Friends quite lost among some; my heart was moved with pity toward them, and I thought I was made willing to pay them another visit.

My way now opened to return and attend several meetings, which were memorable seasons; after which I went to William Buffum's, with an intention of proceeding home; but my way seemed closed up, and my mind drawn another way. I accordingly attended Mendham meeting, and the day following had one at Cumberland; where I was led to contrast the different natures of the lion and the lamb; showing, that when

man is actuated by the meekness and gentleness of the Gospel, comparable to the disposition of the lamb, his conduct is very different from what it is, when the lion-like spirit prevails. On our way from the meeting, the Friend who accompanied us as guide said, he was fearful the people would conclude he had informed me of the differences which existed in that neighbourhood, as I had so plainly struck at their conduct. This, with the peacefulness of mind I enjoyed, after several days of inward conflict, revived the belief that I was in the way of my religious duty, and that the Lord had not cast me off; which I sometimes greatly feared, while labouring under depression of spirits. As I had received no information respecting the state of the meeting, and the people were altogether strangers to me, I ascribed the favour to the condescending goodness and mercy of my holy Leader, whom I desired humbly to love and serve, both in heights and depths. In the evening I met with a Friend from the neighbourhood of my residence, who brought me the comfortable intelligence that my family was well, for which I felt thankful and afresh turned my thoughts to the work in which I was engaged, with fervent desires to be directed aright.

The day following being the first of the week, I attended an unusually large meeting of persons, mostly not members of our Society, which was favoured by the descendings of heavenly love, and Gospel truth flowed in an unobstructed stream. The Presbyterian meeting closing while I was speaking, many came from

it, and filled the house where we met, and a large number crowded round the doors and windows, which gave a good opportunity to spread notice of a meeting to be held there on the next fourth-day afternoon, for Deborah Darby and Rebecca Young.

I then had a meeting at North Bridge, which was mostly held in silence, to the disappointment of those who had followed us from Mendham. Our dear friends Deborah Darby and Rebecca Young, having appointed a meeting for next day at North Bridge, and none being laid out for me, I staid and attended it with them, and we afterward had a very comfortable religious opportunity in the family where we dined. Deborah Darby was engaged in solemn supplication to the Father of all our mercies, that he would be pleased to strengthen us who were engaged in his service; after which we parted in near unity. May I ever conduct so as to witness more and more this precious favour.

Next day I was at Bolton meeting, which was a time of favour worthy to be remembered, especially by the youth present. After attending a poor meeting at Leicester, and having a comfortable religious opportunity with a sick woman, my uncle Paul Upton left me, to return home, and another Friend accompanied me to Richmond, where I attended their usual meeting and one held by appointment in the neighbourhood. I then proceeded up the Connecticut river toward Coos, in Vermont, and on the way lodged at a tavern, where was a pious young man, a traveller, who entered into conversation with me on religious subjects, and

expressed his surprise on finding that I held views respecting war, and on some points of doctrine, which did not accord with his own. I told him I admired that such sentiments should be new to him, as he had informed me he was educated at college, and I understood Barclay's Apology was in the Library;—querying of him, "Didst thou never read it?" He replied, "No. But, there is a man near where I live, who has become crazy by reading it, so that our priest has advised us not to have any discourse with him." When we were about to part, I inquired of him where this crazy man lived, and he told me we should pass through the town on our way to Coos. I took his name, and on the day following called at the door of his house, and inquired, before getting off our horses, if he were at home. A woman who came to the door said he was not; on which the Friend who was with me proposed going on; but I said, I had rather stop and go into the house, suspecting the woman did not speak the truth. When we went in and sat down, the man came from another room and sat down by us, appearing very serious. I informed him that we were strangers in the country, and wished to know if he could inform us, where any of the people called Quakers lived. He replied, that he had heard there were some of that people living twenty or thirty miles to the northward, but had no knowledge of them, except from report—and then asked, "Are you of that people?" I answered that we were; on which he arose and took down Barclay's Apology from a shelf, saying, "Here is a book

I have read, and my mind has become satisfied with the doctrines of the Quakers; but you are the first of the people I ever saw." The aforesaid woman, who was his wife, now appeared extremely agitated, her countenance bespeaking great dissatisfaction with our company, and upon her husband asking us to have our horses put up, and take some victuals ourselves, she hastily replied, "there is none for them." He very mildly said that they had enough in the house, but we excused ourselves, not being willing to increase the poor man's difficulties. He seemed very cheerful, asking us many questions, and making remarks as he turned to different parts of the Apology, from which we found he was fully convinced of Friends' principles. He had been a colonel in the militia, but had resigned his office, and was grieved that his sons, in opposition to his advice, continued to muster. We saw nothing like his being crazy, and found that the priest's advice arose from his fears that others might be led away from a dependence on himself; and such was his influence, that he had persuaded the people to think this poor man was in a state of mental aberration, not fit to be discoursed with. After spending about an hour with him much to my satisfaction, we proceeded and lodged at the house of Jared Bassett, attending their meeting next day. Joshua Evans and Joseph Hoag were also there; the former on his return from a religious visit to Nova Scotia — he was a meek and humble-minded servant of Christ.

After another meeting in the Baptist meeting-house,

we parted from our friends of this place, who are much tried by the preaching of a man, who had been a useful instrument in gathering a number of people in these parts, who go under the name of Friends, and are frequently visited by them; although but few of them are members. Those who joined our Society, did it in opposition to the advice of their preacher, who was desirous they should continue in a state of independence — declaiming against Friends and their meetings for discipline. His meeting has thus become divided and scattered, and is now broken up; those who stood firm having removed to other parts, where they could enjoy the company of Friends; and his own wife, notwithstanding her attachment to her husband, has become a member, and is much esteemed.

On our way to the Monthly Meeting, we lodged at Montpelier, now the capital of the state; then there were but two or three small houses, besides the inn where we put up. As we were about to mount our horses in the morning, the inn-keeper told me there were a few friendly people in the neighbourhood, not members of our Society, who held a meeting, and he believed would be very glad to see us. I thought upon the subject, and feeling my mind strongly turned toward them, concluded to appoint a meeting in the house where they usually met. Our proposal was heard with gladness, and they exerted themselves to spread the notice in different directions among the new settlers, so that about the middle of the day a large number assembled, and the Master of our assemblies

was graciously pleased to bless the opportunity. Several who were present soon after joined the Society, and a meeting was settled according to the order of Friends, which has continued ever since. Several came forth in the ministry, and have been useful labourers in the good cause. Our stay with them was short, as we had a prospect of attending the Monthly Meeting at Ferrisburgh, which we reached in season. Here I met my brother-in-law, Stephen Keese, who with several men and women Friends from Peru, had crossed Lake Champlain in an open canoe to attend this Monthly Meeting, to which they belong. We were rejoiced to see each other, and mutually refreshed in the meeting, through the kindness and condescension of our dear Lord, who, for the encouragement of his immediate followers, and all who should believe in his Divine power in after ages, declared "Where two or three are gathered together in my name, there am I in the midst of them." In these words he assuredly alluded to his Divine power or nature, as the Immanuel, not to his personal appearance in the flesh; precious and comforting as this was, when in the prepared body he went up and down in the land of Judea, healing the sick, and comforting the afflicted, and doing his Father's will. By his Divine power he comforted the mourners and bound up the broken-hearted, as well as alleviated their outward sufferings in that day; and by the same living baptizing power, the faithful in all after ages have been comforted and saved; for,

says he, "Lo, I am with you always, even unto the end of the world.

I visited the settlements of Friends on the eastern side of the lake, and then went over to Grand Island, where we had a good meeting with a few Friends and others who have settled on that fertile spot; and then, in company with a number of friends from Ferrisburgh and the island, we embarked in a canoe about two o'clock, P. M., for Peru, on the western side of the lake. The wind was light, but it soon increased and blew hard, which raised the waves so high, that when our tottering bark descended into the trough, we could not see the land. We however were favoured to reach the shore at Perry's landing before night; and being unable to hire carriage or horse to convey us, a part of our number set out to walk to the settlement of Friends. We found it extremely difficult to keep the road in the wilderness, the night being dark and the stars obscured by clouds. By the light of torches, made of the bark of birch-trees, we succeeded in making our way until we got within a short distance of the settlement, when our torches were burnt out, and the inhabitants having generally gone to bed, there was no light in any direction to guide our steps. While consulting what to do in this awkward situation, the noise of geese convinced us that we were near the habitations of men; and one of our company hallooing, we were answered by a voice not far off, and by calling and responding we made our way through the wilderness to the house of John Keese, senior, where we were

kindly received, and sheltered from the rain, which soon began to fall. Next morning I walked to Stephen Keese's, and met with my beloved sister Ruth, his wife. Although they had moved from a comfortable residence, and in comformity with the custom of new settlers, lived in a log house, yet they seemed to enjoy their home pleasantly. We were truly glad to see each other, and after having a meeting at the house of John Keese, senior, we set out with a view of getting back to Grand Island, the same day. But on reaching the shore, we had to relinquish the prospect, as the waves were running exceedingly high. We therefore walked to Plattsburg, where we found accommodations for the night, and the following day returned to the Island, and thence to Ferrisburgh, having but one meeting on the way. From Ferrisburgh, I rode home, it being in the fall of 1795. Frequently in the course of my visit to these new settlements, the recollection of my home and the dear and tender connections I had left there, greatly affected my mind, and on one occasion, being seated on a log in the woods, in a very pensive mood, I took out my almanac, and was looking over the time I had been absent from my family, thinking also how long it would be ere I saw them, when my mind was impressed with a belief, that I must be at home on a certain day, which I marked in the book. The belief that I must not let that time pass over, without reaching home, continued with me, and I accordingly arrived there in season, by which means I had the opportunity to see my dear father, who was taken from

us by death in two days after. My being at home at that solemn time, was much to his satisfaction, as well as my own, he being very desirous of seeing me before I arrived. I cannot but believe, that the day was pointed out to me by the same Divine finger, that pointed out the way and time to proceed in the arduous journey; and have great cause to admire the care and kindness of the heavenly Shepherd, to whom my heart was filled with thanksgivings and praises. I greatly enjoyed the company of my beloved wife and tender children, for whose support I willingly entered into my business, although bereaved of a parent who had been a counsellor to me in my inexperienced days, and in maturer years an encourager to dedication in the Lord's work. When I reflected on the difficulties and trouble he had in the latter part of his life, in consequence of the situation of his temporal concerns, it was a comfort to me that I had not contributed thereto, but in conjunction with a younger brother, had taken charge of his affairs, by which he was released from the cares of business, and enjoyed much satisfaction and ease some years before he was removed to a more permanent and unmixed state of being, where the wicked cease from troubling and the weary soul is for ever at rest. The removal of my dear father was not more sensibly felt by any one, than myself, in regard to encouragement in endeavouring to promote the religion of our Lord Jesus Christ, as he had been an example of meekness and dedication, and was frequently concerned both in public and private, to stir up others

to a faithful and humble engagement for the support of the testimonies that are to be maintained by the members of the militant church. That, pleasant as it was to me once more to engage in domestic concerns, it was with desires that I might at all times give the preference to those of a religious nature, when the impressions with which my mind was favoured from a Divine source, pointed to such services, either at home or at a distance from it.

With the approbation of my friends, I frequently appointed meetings in the afternoon of first-day at neighbouring meeting-houses, school-houses and private dwellings; these meetings were generally large, and through the Lord's blessing on the labour, some were constrained to join in membership. Unto Him who giveth the increase is all praise due!

In the fifth month, 1799, on first-day morning, in much tenderness of spirit, I parted with my affectionate wife and dear children, and set out to pay a religious visit to Friends and others in some parts of the southern and western states. Having no companion, I rode along in a solitary state of mind toward Crum Elbow. On the way I stopped to take leave of a Friend's family; after doing which, the Friend took me into another room and opened a drawer which contained his money, and requested me to take as much as I would, to help bear my expenses. This I declined doing, on which he took up a handful of pieces, and urged me until I accepted them. We then parted, but I soon felt uncomfortable, thinking of the charge

given by Christ to the apostles, "Freely ye have received, freely give;" and I thought that, if through the grace freely bestowed upon me, I was engaged to preach the Gospel, it would be no more consistent for me to make a gain of the Gospel, by receiving gifts which were the effect of the place I had in the affections of my friends, in consequence of the gift dispensed to me and occupied to their comfort and edification, than to make a trade of preaching. Therefore, though I believed the Friend's motives were good and his gift the result of true friendship, I returned the money on the same day, with a due acknowledgment of his kindness.

After attending meeting at Crum Elbow, I crossed the Hudson river, and rode to Edward Hallock's, father to my dear wife — who accompanied me to New York, taking meetings on the way at Newburgh, Cornwall, Smith's Clove, and one appointed at Tappan. My mind was drawn in Gospel love toward the inhabitants of some other places through which we passed, but as the Yearly Meeting was at hand, time did not admit of our stopping, yet we were not without humble prayers to the Lord of the harvest, that he would be pleased to send forth more labourers into his vineyard.

The Annual Meeting proved a season of Divine favour, much love and harmony uniting the hearts of Friends, with desires for the preservation of all in continued faithfulness in our different allotments. We had the help and company of Gervas Johnson from Ireland, and of John Hoskins and others from Phila-

delphia. In the evening, after the close of the Yearly Meeting, a number of Friends came to my lodgings to take leave of me, with some of whom we had a heart-tendering season, in solemn supplication to the God of grace for protection and comfort, when far separated from each other, and that through the remaining days of our lives we might be found grateful partakers of those mercies which are new every morning, to the praise of the Lord God and the Lamb.

On the 1st of the sixth month, I parted with my beloved wife and other of my connexions, and in company with John Hoskins, Joshua Lord, and another Friend from Jersey, I rode to Benjamin Clark's, at Stony-brook. The day following attended Mansfield meeting, and the one held at Mount Holly in the afternoon. John Hoskins parted from us after Mansfield meeting. He was an elder in Israel, of good report, and excelled perhaps by none, in dedication to the cause of Truth and righteousness. His company and encouragement proved seasonable and strengthening to me, who was but little experienced in the work. Next day attended a Quarterly Meeting at Evesham to good satisfaction, and crossed the Delaware to Philadelphia. I attended the meetings in the city as they came in course, one at Germantown, in company with Samuel Emlen, a father in Israel — visited some persons who were confined by sickness, and became acquainted with a number of Friends, by whose friendship and unity I have profited, as a weary traveller does from the refreshment of a brook by the way.

expressed his surprise on finding that I held views respecting war, and on some points of doctrine, which did not accord with his own. I told him I admired that such sentiments should be new to him, as he had informed me he was educated at college, and I understood Barclay's Apology was in the Library; — querying of him, "Didst thou never read it?" He replied, "No. But, there is a man near where I live, who has become crazy by reading it, so that our priest has advised us not to have any discourse with him." When we were about to part, I inquired of him where this crazy man lived, and he told me we should pass through the town on our way to Coos. I took his name, and on the day following called at the door of his house, and inquired, before getting off our horses, if he were at home. A woman who came to the door said he was not; on which the Friend who was with me proposed going on; but I said, I had rather stop and go into the house, suspecting the woman did not speak the truth. When we went in and sat down, the man came from another room and sat down by us, appearing very serious. I informed him that we were strangers in the country, and wished to know if he could inform us, where any of the people called Quakers lived. He replied, that he had heard there were some of that people living twenty or thirty miles to the northward, but had no knowledge of them, except from report — and then asked, "Are you of that people?" I answered that we were; on which he arose and took down Barclay's Apology from a shelf, saying, "Here is a book

I have read, and my mind has become satisfied with the doctrines of the Quakers; but you are the first of the people I ever saw." The aforesaid woman, who was his wife, now appeared extremely agitated, her countenance bespeaking great dissatisfaction with our company, and upon her husband asking us to have our horses put up, and take some victuals ourselves, she hastily replied, "there is none for them." He very mildly said that they had enough in the house, but we excused ourselves, not being willing to increase the poor man's difficulties. He seemed very cheerful, asking us many questions, and making remarks as he turned to different parts of the Apology, from which we found he was fully convinced of Friends' principles. He had been a colonel in the militia, but had resigned his office, and was grieved that his sons, in opposition to his advice, continued to muster. We saw nothing like his being crazy, and found that the priest's advice arose from his fears that others might be led away from a dependence on himself; and such was his influence, that he had persuaded the people to think this poor man was in a state of mental aberration, not fit to be discoursed with. After spending about an hour with him much to my satisfaction, we proceeded and lodged at the house of Jared Bassett, attending their meeting next day. Joshua Evans and Joseph Hoag were also there; the former on his return from a religious visit to Nova Scotia — he was a meek and humble-minded servant of Christ.

After another meeting in the Baptist meeting-house,

we parted from our friends of this place, who are much tried by the preaching of a man, who had been a useful instrument in gathering a number of people in these parts, who go under the name of Friends, and are frequently visited by them; although but few of them are members. Those who joined our Society, did it in opposition to the advice of their preacher, who was desirous they should continue in a state of independence — declaiming against Friends and their meetings for discipline. His meeting has thus become divided and scattered, and is now broken up; those who stood firm having removed to other parts, where they could enjoy the company of Friends; and his own wife, notwithstanding her attachment to her husband, has become a member, and is much esteemed.

On our way to the Monthly Meeting, we lodged at Montpelier, now the capital of the state; then there were but two or three small houses, besides the inn where we put up. As we were about to mount our horses in the morning, the inn-keeper told me there were a few friendly people in the neighbourhood, not members of our Society, who held a meeting, and he believed would be very glad to see us. I thought upon the subject, and feeling my mind strongly turned toward them, concluded to appoint a meeting in the house where they usually met. Our proposal was heard with gladness, and they exerted themselves to spread the notice in different directions among the new settlers, so that about the middle of the day a large number assembled, and the Master of our assemblies

was graciously pleased to bless the opportunity. Several who were present soon after joined the Society, and a meeting was settled according to the order of Friends, which has continued ever since. Several came forth in the ministry, and have been useful labourers in the good cause. Our stay with them was short, as we had a prospect of attending the Monthly Meeting at Ferrisburgh, which we reached in season. Here I met my brother-in-law, Stephen Keese, who with several men and women Friends from Peru, had crossed Lake Champlain in an open canoe to attend this Monthly Meeting, to which they belong. We were rejoiced to see each other, and mutually refreshed in the meeting, through the kindness and condescension of our dear Lord, who, for the encouragement of his immediate followers, and all who should believe in his Divine power in after ages, declared "Where two or three are gathered together in my name, there am I in the midst of them." In these words he assuredly alluded to his Divine power or nature, as the Immanuel, not to his personal appearance in the flesh; precious and comforting as this was, when in the prepared body he went up and down in the land of Judea, healing the sick, and comforting the afflicted, and doing his Father's will. By his Divine power he comforted the mourners and bound up the broken-hearted, as well as alleviated their outward sufferings in that day; and by the same living baptizing power, the faithful in all after ages have been comforted and saved; for,

says he, "Lo, I am with you always, even unto the end of the world.

I visited the settlements of Friends on the eastern side of the lake, and then went over to Grand Island, where we had a good meeting with a few Friends and others who have settled on that fertile spot; and then, in company with a number of friends from Ferrisburgh and the island, we embarked in a canoe about two o'clock, P. M., for Peru, on the western side of the lake. The wind was light, but it soon increased and blew hard, which raised the waves so high, that when our tottering bark descended into the trough, we could not see the land. We however were favoured to reach the shore at Perry's landing before night; and being unable to hire carriage or horse to convey us, a part of our number set out to walk to the settlement of Friends. We found it extremely difficult to keep the road in the wilderness, the night being dark and the stars obscured by clouds. By the light of torches, made of the bark of birch-trees, we succeeded in making our way until we got within a short distance of the settlement, when our torches were burnt out, and the inhabitants having generally gone to bed, there was no light in any direction to guide our steps. While consulting what to do in this awkward situation, the noise of geese convinced us that we were near the habitations of men; and one of our company hallooing, we were answered by a voice not far off, and by calling and responding we made our way through the wilderness to the house of John Keese, senior, where we were

kindly received, and sheltered from the rain, which soon began to fall. Next morning I walked to Stephen Keese's, and met with my beloved sister Ruth, his wife. Although they had moved from a comfortable residence, and in comformity with the custom of new settlers, lived in a log house, yet they seemed to enjoy their home pleasantly. We were truly glad to see each other, and after having a meeting at the house of John Keese, senior, we set out with a view of getting back to Grand Island, the same day. But on reaching the shore, we had to relinquish the prospect, as the waves were running exceedingly high. We therefore walked to Plattsburg, where we found accommodations for the night, and the following day returned to the Island, and thence to Ferrisburgh, having but one meeting on the way. From Ferrisburgh, I rode home, it being in the fall of 1795. Frequently in the course of my visit to these new settlements, the recollection of my home and the dear and tender connections I had left there, greatly affected my mind, and on one occasion, being seated on a log in the woods, in a very pensive mood, I took out my almanac, and was looking over the time I had been absent from my family, thinking also how long it would be ere I saw them, when my mind was impressed with a belief, that I must be at home on a certain day, which I marked in the book. The belief that I must not let that time pass over, without reaching home, continued with me, and I accordingly arrived there in season, by which means I had the opportunity to see my dear father, who was taken from

says he, "Lo, I am with you always, even unto the end of the world.

I visited the settlements of Friends on the eastern side of the lake, and then went over to Grand Island, where we had a good meeting with a few Friends and others who have settled on that fertile spot; and then, in company with a number of friends from Ferrisburgh and the island, we embarked in a canoe about two o'clock, P. M., for Peru, on the western side of the lake. The wind was light, but it soon increased and blew hard, which raised the waves so high, that when our tottering bark descended into the trough, we could not see the land. We however were favoured to reach the shore at Perry's landing before night; and being unable to hire carriage or horse to convey us, a part of our number set out to walk to the settlement of Friends. We found it extremely difficult to keep the road in the wilderness, the night being dark and the stars obscured by clouds. By the light of torches, made of the bark of birch-trees, we succeeded in making our way until we got within a short distance of the settlement, when our torches were burnt out, and the inhabitants having generally gone to bed, there was no light in any direction to guide our steps. While consulting what to do in this awkward situation, the noise of geese convinced us that we were near the habitations of men; and one of our company hallooing, we were answered by a voice not far off, and by calling and responding we made our way through the wilderness to the house of John Keese, senior, where we were

of this city, both the children of Friends and others who inclined to attend our meetings, I mentioned it to a Friend at the close of the afternoon meeting, and the members of the select meeting being consulted, and uniting with my prospect, notice was given, and a large number attended, at nine o'clock the following morning. A precious solemnity soon spread over us, and strength was given me to minister the word of encouragement to them; and dear Mary Mifflin was engaged to offer thanksgiving and praises for past and present favours.

After attending the week-day meeting at Elkridge, and the Preparative Meeting of Baltimore, I felt at liberty to leave this flourishing city, which we did accordingly on the following morning, parting with divers Friends in near brotherly feeling, which had increased the longer we remained with them. There is a number of precious Friends in this place, and others who have need of more humility and a greater conformity to the simplicity of Truth. We rode to Gun-powder, and were cordially received by Oliver Matthews and family, although they had to leave their beds to admit us. We were wet and weary, and did not rise as early next morning as usual, but our aged friend had left his home as soon as day dawned, and did not return until near noon, when he informed us he had been riding round the country, notifying the people of our being at meeting, thus evidencing a love to the cause, which is much wanting with many. Their meeting on first-day was large, and held in solemn

stillness a considerable time, when I stood up with a view of saying only a few words; but as I expressed them deliberately, the necessity of the professors of Christianity leading a holy upright life, opened and pressed upon my mind, so that I stood long, which occasioned a hard ride to reach a meeting appointed at Patapsco falls, at five o'clock that afternoon. On arriving, we found a number of people collected, who were not Friends — some of them appeared ignorant and unsettled in mind, others solid and quiet, and it was upon the whole a favoured season; humble prayers being put up to the Giver of every good and perfect gift, that he would be pleased to bless the people with an increase of knowledge, in those things which belong to their everlasting peace — that wars and fightings might cease, and the professors of Christianity be incited to the due observance of those pure and excellent precepts, left by Christ for the government of his followers — and thus be prepared to feel with the afflicted; and that by doing unto others as they would others should do unto them, slavery might come to an end.

Next day rode to Pipe creek; and the farmers being generally busy in securing the harvest, we concluded to wait for the usual meeting, which we attended, and one on the day following at Bush creek, and then proceeded to Fairfax.

Seventh month, 12th. Reflecting pensively upon my present situation, far from home and from my dear family, I penned the following petition: — "O Lord!

thou hast been with me hitherto, and by thy power I have been preserved in a good degree of resignation to thy will. Continue to afford me thy counsel, and I will endeavour to obey thee; send me wherever, or to whomsoever, thou seest fit. Thou hast separated me from my dear friends and tender connexions, a beloved wife and children, but I have no cause to complain — I ask not for riches or honour from man. It is thy supporting presence I crave, that I may be kept in my allotment, and be enabled to do whatsoever thou yet hast for me to do. Bless my dear connexions and friends with sensible and feeling hearts, that in the covenant of life, we may be united in thanksgiving for all the many favours and blessings thou hast vouchsafed."

14th. At Fairfax meeting I was concerned to bear testimony against the sin of drunkenness, many not Friends being present: the audience appeared deeply impressed with the subject, while I held up to view scenes of suffering, but too common, which innocent children and wives had to endure, sometimes of personal abuse, and sometimes the want even of the common necessaries of life, where husbands and fathers spent their time and earnings at tippling-houses; and some, the estates which had been left to them, in a riotous course of living. Parents were tenderly pleaded with, to endeavour to train up their children in the fear of the Lord, that thus they might escape the snares of death. But, alas! how lamentable is the situation of some of the descendants of Friends, whose

parents have been more concerned to obtain a large share of temporal goods, than to seek heavenly treasure. Some of these have not only become alienated from Friends, but have strayed far from the paths of rectitude in social life, joining in scenes of dissipation, and thus have wasted what their parents have scraped together for the purpose of advancing them in the world. Some of this description were present; and although I was a stranger to it, unacquainted with them or the manner in which they spent their time and substance, yet my testimony against such and their negligent, earthly-minded parents, was clear and plain, accompanied with that love which flows from a Divine source, the influence of which operated on the minds of the hearers, and a solemn quiet prevailed. Truly, the Lord hath no pleasure in the death of him that dieth, and his mercy is extended in this day, as formerly, when his warnings, expostulations and entreaties were often renewed unto revolting Israel, to Judah and to Ephraim. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah, or set thee as Zeboim?" What may be the effect of the labours thus bestowed in the love of the Gospel, is not necessary to be known by the Lord's servants; it is enough for them to have the evidence of Divine approbation, in the enjoyment of that peace, which the world can neither give nor take away. This has been to me a greater inducement to leave all to follow Christ, than instances which have come to my knowledge of a reformation in individuals, producing

comfort and joy to their families, and where the acknowledgment has been made that my labours had been instrumental to turn their minds unto Him, "who is mighty to save, and able to deliver to the uttermost, all who come unto God by him." Yet the knowledge of these instances also afforded me encouragement, for I had often, in the course of this journey, to advert to the sin of drunkenness, and its attendant evils, which embitter the lives of so many in this land of boasted liberty and knowledge.

In the afternoon, we attended a meeting held in the court-house, at Leesburg; where the strengthening power of the gracious Head of the church, enabled me to labour in the love of the Gospel. We had the company of two Methodist ministers, who, with their hearers, left their own meeting to attend with us; also, a number of soldiers and coloured people, all of whom behaved quietly, and appeared satisfied.

Next day we returned to Waterford, to attend a meeting appointed to be held after an interment; and a large company attended, who seemed well satisfied with the opportunity. We then attended meetings at Goose creek, South Fork, the Gap, Berkley, Middle creek, Upper and Lower Ridge, Hopewell, Bear Garden, Back creek, and Centre. The following first-day afternoon we had a large meeting at Winchester, in the Episcopalian meeting-house, where a great number of the town's people attended, including several preachers, and also the few Friends living there. It was a solid, comfortable time, for which I was humbly thank-

ful to the Author of all good, knowing my own insufficiency for the work in which I was engaged; much satisfaction was expressed by the people.

The following day I had meetings at Mount Pleasant and Crooked run; at the latter of which I was led to expose the iniquity of the slave trade, and the practice of holding the African race in bondage. This was much to the relief of my own mind, which was often deeply oppressed with grief, at seeing the sufferings endured by the poor slaves. Their allowance was one peck of corn for a week, and this they were sometimes necessitated to pound in the night, when they should be asleep, to refresh them for the next day's labour. To this I have often been a witness, when the noise of the pestle and mortar has aroused me; and soon after I have been startled by the voice of the driver and the snapping of his whip, urging them to the toils of the day, even before the light had fully appeared. In addition to this, they had to endure the broiling heat of the sun, bare-headed, both males and females; the latter with only one garment to cover them, and the cruel drivers following them with a large wagon whip, in order to hasten their speed, using it freely upon those who fell behind, when hoeing the corn or tobacco. At other times I have seen very aged men and women grubbing bushes, so feeble and worn, that their limbs trembled as they raised their heavy mattocks; and others were carrying rails on their heads from a distant forest. Similar cruelties I have seen exercised on the house slaves, upon whom the lash was

often freely laid, while they were subject to the kicks and cuffs of the children of the family. At one time, having laid my horse-whip upon a table in the bar-room of a tavern, I was suddenly raised from my seat by seeing the tavern-keeper using my whip upon the back of his negro boy. I stepped to him as quickly as I could, and got it from him, assuring him it was not accustomed to such business, and he should have known better than to take it for that purpose. At another time, my eye caught the sight of a poor negro's back, who was rowing us over a ferry, (his shirt being a mere bunch of rags,) and it appeared like a piece of raw flesh, from the severe flogging he had received. It was a most painful, sickening sight, and affected me very much; the more so, as he was toiling for our accommodation, for which, however, we paid him, in addition to what was demanded by his oppressor — a practice, I believe, common with Friends, for a coloured man who attended at another ferry, told us he was always glad to see the Quakers come, for then he had something given him. It was also our practice to pay those who took care of our horses, not always with money, but sometimes with food, for which they appeared thankful, and sometimes manifested surprise at the attention shown them. It was a general practice for the waiters at public houses to receive the scraps left by travellers eating at their master's tables; and I was careful at such places to leave a good portion of meat, &c., remembering that they had appetites to satisfy as well as myself. But after all the little I

could do for them, I had to mourn for them and their oppressors also, whose situation appeared far from a desirable one. In many places they seemed to be under great fear, being careful to secure their lodging rooms with locks and bolts, and to have their weapons of defence at hand, ready to be seized at the slightest alarm. The influence of the parents' example, in exercising an arbitrary and cruel power over the inmates of the house, produced an evil effect on the children, whose countenances and conduct, marked with rage and pride, presented a very different appearance from what they would, had they been taught to view and to treat the coloured people as the workmanship of the same Almighty hand as themselves, and equally the objects of the Redeemer's mercy and care, instead of being made to consider them as little or no better than the beasts of the field, and not worthy of the notice which their dogs received. Many countenances which, but for the passions depicted upon them, would have been lovely and engaging, appeared spoiled and repulsive — many and great, indeed, are the evil consequences of slavery, both to the oppressed and the oppressor.

After leaving Crooked run, we rode to Joseph Allen's at Smith's creek, and attended their meeting, where we were comforted together. We were also introduced into near sympathy with our friends, Joseph and Eunice Allen, who, a short time previous, had lost two exemplary daughters with the small-pox, and a little while before, another was drowned in at-

tempting to ford a creek, on her way to attend the Monthly Meeting. Parting from these dear friends, we went to New Market, where but one Friend's family resides. We had a tendering opportunity with the afflicted wife of this Friend, and then proceeded about nine miles, and procured lodging in a poor open chamber, and next morning at Keesetown, we parted with the Friends who had kindly accompanied us from Crooked run.

My companion and I, in company with another Friend, pursued our journey toward James' river, crossing the Blue mountain at a place called Rock-fish gap, where we lodged. A number of travellers and other persons had put up here, among whom were several rough and fierce looking men, in pursuit of a runaway slave, who after being once taken by them had again made his escape into the woods.

As we sat around the supper table, they were relating the circumstances of his capture and escape, loading the poor slave with hard names, and drawing from their fellow slave-holders the conclusion, that should they take him again, the most cruel and severe punishments they could inflict would not be too bad for him. I was grieved at such conversation, and feeling my spirit stirred against their conduct, could not forbear advocating the exertions of the poor runaway to obtain his liberty — calling upon them to make his case their own, and think whether there was one among them all, who, if placed in his situation, would not use the same means to escape slavery and punishment. I

was soon convinced of the propriety of the caution given by Christ, "Cast not your pearls before swine, lest they turn again and rend you:" their anger was raised, and manifested toward me by furious and wrathful words, and they were so unreasonable in their conduct, that I concluded it best to say nothing more to them. The house was in a very solitary place, and the inmates alike hostile to us, they being also slave-holders, and from their conduct after we rose from the supper table, we were not without apprehensions of personal danger. When we were shown our chamber, we found there was no fastening on the door, but we placed a chest against it, which braced against the foot of our bed, concluding they should not come upon us by surprise. We got but little sleep, our apprehensions being increased by hearing several persons come up the stairs directly to the door of our room, where they stood whispering to each other for several minutes — they then went down stairs, and soon after came and placed themselves in the same situation again, without speaking to us or offering to come into the room. These circumstances, added to the noise and confusion which continued below stairs most of the night, caused us to sleep but little. We did not feel quite released from apprehensions of danger, until we had rode some miles from the place, remembering that William Savery had been cautioned to beware lest he should be popped off his horse, for having interfered and cut the rope with which a poor coloured boy was tied, while receiving a severe flogging, for not having

the cows in the yard at the usual time. The fear I endured was unusual for me, and I believe had I not raised my voice in behalf of the poor runaway, under feelings of such resentment as I did, (though I do not think I manifested any thing like wrath,) I should not have been left under the power of fear, fully believing in the omnipotence of Him who limiteth the proud waves of the sea. I think the sense of the protecting power of the holy One of Israel was in great measure withdrawn, for in seasons of far greater apparent danger of losing my life, when my mind has been preserved in humility and calmness, I have felt no fear, but a cheerful resignation to the Lord's will.

The day after leaving this dark and solitary inn, being the first-day of the week, we crossed James' river, at Lynchburg, and attended Friends' meeting at South river. The meeting was settled when we got there, and we took our seats with as little interruption as possible. The opportunity of sitting down with our dear friends in reverence before the Most High, was truly satisfactory and encouraging, and the little labour that was called for at my hands was in feelings of brotherly love. We were kindly noticed by Friends, and tarried with them until the fourth-day following. One morning as I sat alone in the parlour of a Friend's house, I saw a woman ride up to the door, on which I stepped out and assisted her to dismount. She came in, and we were seated facing each other at opposite sides of the room. The descendings of heavenly good soon spread over our minds, and I believe neither of

us spoke for half an hour, but continued sitting in profound silence. My mind was dipped into feeling with her, and I fully believed she was a chosen handmaid of the Lord, and labouring under deep discouragement at the prospect of becoming a public advocate for the precious cause of the Beloved of her soul. Our mental eye, I believe, was mutually directed to Him who openeth and no man can shut, and shutteth and no man can open; and when he is pleased to create the fruit of the lips, blessed are they that obey; but at present my lips seemed sealed.

After some time thus spent, we engaged in pleasant conversation, and I found she had been at meeting the day before, and had now come to have some of our company. My mind became so interested for her, that I went to visit her at her own house: her husband not being a Friend, and of a very volatile disposition; no way opened for me to communicate my feelings to her vocally, but I did so fully and clearly in a letter I wrote to her a few days afterward, to which she replied, acknowledging that I was favoured with a clear view of the tried state of her mind.

On fourth-day we attended a small meeting at Ivy creek, and the day following at Hills' creek and Seneca, which were good meetings, and so largely attended, that they had to make booths around the doors for the accommodation of the people.

After attending South river Monthly Meeting, we had a very large public meeting in the Mason's Hall, at Lynchburg. The power and authority of Truth

reigned, and the practice of holding slaves was shown to be antichristian. Several meetings coming in course this week, we preferred riding out of our way, to appointing meetings at such places. We were at Beaverdam, Goose-creek, and Upper Goose-creek, and had a public meeting in the court-house at Liberty, where it was thought a Friends' meeting had never been held before. Whilst I was speaking a woman fell upon the floor, appearing as if in great agony and groaning in a pitiful manner, as is not uncommon in the meetings of some societies, and frequently has the effect to excite the preacher to greater efforts. It was, however, the reverse with me, and I felt grieved. The minds of the people appeared to be impressed with a degree of solemnity, which made them attentive to what was delivered, and prepares the mind also to judge correctly, the Holy Spirit bearing witness with their spirits, to the Truth. It was painful to me to think of the meeting being disturbed, and I therefore requested the people to endeavour to keep still, and if the woman was likely to faint, some persons could take her to the door for fresh air, upon which she arose from the floor, and, apparently much confused, walked to the door, where she sat quietly until the meeting concluded. I am sensible that the influence of the Divine Spirit will at times tender the mind, as well as operate upon the body, and that tears will flow so that it is almost impossible to restrain them. It is, however, necessary for us to guard against disturbing an assembly whose minds may be gathered into serious attention to com-

munications, which in Divine Wisdom may be made interesting and instructive to them. God is a God of order, and must be worshipped in spirit and truth, an engagement to which stillness and quietude are peculiarly appropriate, in meetings appointed for the purpose of promoting the knowledge of the Lord and his ways, as well as for the performance of that adoration and worship which is due to Him. I cannot unite with the confusion and noises sometimes heard in assemblies professedly religious, and hailed as the mighty effects of Divine power, which it is to be feared proceed rather from the passions and will of the creature; and while these are in an unsubjected state, the mind cannot be benefited, as the humble and contrite heart often is, when the benign Spirit of the Most High operates as the refreshing dew upon the tender herb — these are they that "shall grow as the lily, and cast forth their roots as Lebanon."

We next had a meeting for the poor slaves, held in Goose-creek meeting-house, on first-day afternoon, with the consent of their masters and overseers, several of whom attended. The sight of so large a number together, as nearly to fill the house, was unusual to me, and their dejected countenance and ragged appearance affected my mind, and awakened tender sympathy for them, under which I expressed my desires for their everlasting welfare—endeavouring, in simple language, to impress on them the necessity of avoiding every evil practice, in order that the great God, whose compassions are toward people of all colours and nations,

might bless them, and give them patience to endure affliction in this world, and prepare them for that better world which is to come, where they would be freed from servitude and suffering. The poor creatures paid great attention, and sat with unusual quietude.

Being joined by John Lynch and another Friend, we set out from this place for Kentucky, on the 19th of eighth month; and on the 21st, had a meeting at Montgomery county court-house, on the Allegheny mountains. In twelve days after leaving Goose creek, we got to the settlements in Kentucky, having crossed stupendous mountains, and traversed a long dreary wilderness, where we saw many wild beasts, and but few people — seeing but one cottage in about eighty miles. We were under the necessity of lodging in a miserable hut, where there were eighteen of us, and all but the woman and her child, slept on the floor; some in blankets, and myself and another Friend on a bear skin, with our saddles for pillows. We had nothing to eat, but a scanty portion of sour milk, with a few ears of green Indian corn; the owner of our hut having gone thirty miles to the nearest mill to get a little corn ground. In the morning, we set out without any refreshment, our stores being quite spent; and in the forenoon came to another log house, inhabited by a couple from Ireland, who appeared to be above the lower class, having a number of books upon a shelf, which I took the liberty of examining, and among them was Samuel Bownas' Journal. The man and his wife very cheerfully set to work to get us breakfast, as they

kept a public house; but all they could supply us with, consisted of some Indian cakes baked on a board before the fire, and tea without milk, having neither meat nor butter. A traveller who had joined us that morning, kindly produced the remains of his stores, consisting of a piece of bacon, which he generously divided among us, being about two mouthsful for each. This man had heard of our intending to go through the wilderness, and had rode most of the night to overtake us, being desirous of having our company, as the danger of travelling was considered great; several robberies and murders having been recently committed.

In the evening we came to a neat cottage, where we found plenty, but got little sleep. — Our landlady stepping out after dark to a negro hut close by, was bitten by some poisonous reptile, supposed to be a rattle-snake — her foot and ancle swelled, and the severity of the pain caused her to groan; — feelings of sympathy for her prevented my sleeping much, and in the morning we were obliged to leave them, without knowing what the result might be.

In passing through the lands reserved for the Indians, our compassion was excited by the situation of several families of squatters, whose houses and other improvements had been burned a few days before, by a party of light-horsemen sent out for the purpose of dispossessing them, in order to appease the Indians.

When we reached the settlements in Kentucky, we put up at the house of General Kennedy, who possesses a large number of slaves. Many of his neighbours

hearing of our arrival, called to see us, with whom we had much free conversation on the practice of holding slaves, and the pernicious consequences of the free use of ardent spirits. It was introduced by my offering them tracts on these subjects, which I had brought from Philadelphia for the purpose of distribution. Some readily accepted them, but others refused: we however read them to the company, at intervals, offering to their consideration, such answers to their objections as we were enabled to make. The General was the principal objector, and would not admit that the practice of slave-holding was wrong. He, however, treated us with hospitality and kindness, and when we left his house, pressingly invited us to call again before we left the country. We then went to see the widow Timberlake, whose husband had been a Friend — she received our visit in a friendly manner. The following day we had a meeting in a private house at Richmond, Madison county; though there were but six or seven houses in the place, yet the people assembled from the country around, so that we had a large meeting, which proved satisfactory. After it closed, a Baptist professor offered us the use of their meeting-house at Dreaming-creek, where we had a meeting the day following. At both these meetings we had the company of a Methodist minister, who was a stranger to Friends and their principles, but appeared to be a sensible man. He assented to our doctrine on baptism as then held forth; saying, he had for some time

been persuaded that the baptism essential to salvation was a spiritual baptism.

It being the first-day of the week, we attended another meeting in the afternoon, held in the house belonging to the Methodists. The people were very kind to us, and several of them disputed who should entertain us; so we divided and were lodged at the houses of two of them. In the morning we crossed the Kentucky river at Boonsborough, the place where the first white settler pitched his tent. A few miles north of the river we came to the house of Judge Clark, of Clark county, who being related to two of our company, received us very cordially, and paid great attention to spread notice of a meeting to be held the day following in the Baptist meeting-house. A large number of people assembled, and their minister among the rest, who in a hasty manner objected to the doctrines delivered, as soon as I took my seat, charging me with discarding the doctrines of Jesus Christ; a charge which he fell far short of substantiating, even in the opinion of his own hearers. When speaking upon the doctrine of baptism, I had confined myself to giving the reasons which occurred to my remembrance, why the Society of Friends does not use water baptism; and several of his hearers expressed their dissatisfaction with his interrupting the quiet of the meeting, in which they had been edified with what they heard. One of them added, that he could perceive no need of urging those into the water who did not see the necessity of it, but who were pressing after

the baptism of the one eternal spirit. On our way back to the house of Judge Clark, his wife remarked to me, that she hoped now to be released from that distress of mind she had been under, respecting this subject, for some time past, and which at times was so great, that she feared she should lose her reason; for she could not see her way to be baptized with water, and the preacher was continually urging on her the necessity of it or she would be eternally lost; but now, said she, I am satisfied, and hope I shall no more be troubled about it.

In the evening we had a meeting at the Judge's house, where this preacher again attended, but he made no further opposition. Many persons were present, and it was truly a solid season, in which Gospel truths were freely opened, and reasons given for the simplicity of our profession and practices — particularly our not singing in the customary and formal manner of most other professors, &c. The necessity of seeking after weightiness of spirit in our devotions, was set forth; that as God is a Spirit, they who perform the solemn act of devotion aright, must worship him in spirit and in truth. We had a pressing invitation to have a meeting next day at the house of a person who lived nearly ten miles off, and who was at our morning meeting. I accordingly accepted it, and Judge Clark, his wife and daughters, accompanied us thither. We were favoured with the fresh extendings of Divine love, for which humble thanksgivings were offered unto Him, who is forever worthy. This

interesting family continued with us next day, and attended a meeting held in the court-house in Winchester, where many Gospel truths opened on my mind and were delivered with clearness — ability being graciously afforded, beyond what I ever experienced before, to contend for them, in opposition to the superficial notions of formal professors. When the meeting closed, the people appeared unwilling to leave the house, and much brokenness of spirit and weeping were manifest, particularly among those who had become most acquainted with us. The wife of Judge Clark remarked, that she hoped the Lord would enable her to be resigned to the reproach that might be cast upon her, for ceasing to depend upon her former teachers, as she was now desirous to be inwardly attentive to the Teacher that could not be removed into a corner. Others assenting to the doctrines they had heard, joined in the expression of desires and prayers, that God would bless and preserve us in his work, among whom were some of the first characters in the country. He who knoweth all hearts, knows that I do not pen these things in a boasting way, but do ascribe all praise to him; for had he not vouchsafed his help, I should not have dared to labour as I did, neither could I. May his preserving power continue to be with me, and afford me strength to move forward in his fear, for hitherto he hath helped me in this untrodden land, where I have been earnestly desirous not to move too fast, or in any way contrary to his holy will, so that I have at times been unable to sleep or take my natural

food. But feeling my confidence in my holy Helper renewed at this season, I once more surrender myself into his blessed keeping. Thou knowest, O Lord, I am willing to follow thee whithersoever thou art pleased to lead me. Be thou with my dear family, and keep us all in thy fear.

We rode to the widow Smith's, in Scott county, where we had a meeting at four o'clock in the afternoon, which was not so satisfactory as some others. In the evening we had a tendering and baptizing season with the family; and the following day being the first of the week, we had meetings, both morning and afternoon, in the court-house at Lexington, which were satisfactory opportunities. We lodged at Thomas Steele's, formerly a school teacher in New York, and from whom I received part of the little schooling I had.

The following day went to Frankfort, and in the evening had a good meeting in the state-house. The governor and most of the respectable inhabitants were present, and behaved solidly; they were very attentive, and manifested their satisfaction with the meeting. We then rode into Shelby county, and had a meeting in the court-house, but the people appeared very shy, and were unwilling to sit down until some men of note in the place came in; when they became more settled, and we had a comfortable time, much to the satisfaction of some hungering and thirsting souls present. After distributing some pamphlets, we proceeded on our way to Harrodsburg, through a wilderness country, and on reaching the house of John Thomas, who had his

education among Friends, we were courteously received by him, and he gave notice of a meeting to be held in the court-house. We then went to Augustus Passmore's, whose wife had been brought up a Friend, and had an encouraging and satisfactory opportunity in their family. He and John Thomas, with several others, had formed a society for assisting coloured people who were held in slavery, but who had a legal right to their liberty. After visiting several tender-minded people hereaway, we left the neighbourhood, and proceeded through Danville to Knoxville, in Tennessee. On our way, we entered a wilderness part of the road one morning, and having rode about seventeen miles, called at a spacious-looking house for the purpose of getting breakfast, supposing from its appearance we should be furnished with a good meal; but we were disappointed, for on applying to the landlord, he said they should have to kill and dress a pig before we could have breakfast. I told him we could not wait so long, and would do without meat; upon which his daughter replied, they had neither bread nor meal, and must grind the corn before they could serve us. To this I objected, on account of the detention, and told her, I saw they had sweet potatoes growing, and if they would boil some of them for us, and give us some milk, we would make out a meal; upon which the black girl said, there was no milk in the house. We then concluded to go to the next inn, where we broke our fast, between twelve and one o'clock. Proceeding on our journey, we met a man well mounted, who, on coming up to us,

immediately turned his horse and rode with us, conversing first with one and then another of us, on the danger of riding through the wilderness, when it was known that robbers had attacked and murdered several persons, and pretending much uneasiness for fear we should meet them. He offered our friend John Lynch his pistols to defend us; but John let him know, that he did not depend upon such weapons for protection; and after riding several hours with us, directly back from the inhabited part of the country, we saw several men about half a mile from the road, at a newly erected cottage, and our mysterious companion, without taking leave of us, rode off to them; we thought it well to get rid of him, and hastening our pace, saw him no more. In the evening, we reached a poor inn, but so many had arrived before us, that we had to sleep on the floor. We left the place before day, choosing rather to ride alone than with a rude and uncivil company, who seemed glad that we were going the same way, saying, our numbers would be likely to deter the robbers from falling upon us. We had to travel a dreary road, so narrow at times that we were obliged to follow one another. It was after night when we reached an inn, where we found room enough, and good entertainment for a new country. The landlady cheerfully got up from her bed to wait upon us. In the morning we pursued our route toward Knoxville, mostly through a wilderness, though the settlements became more frequent as we approached that place. It rained hard, and we put up before night — our beds, as was

frequently the case, were spread on the floor, and in the morning, were thrown together in one corner of the room, where they remained in a pile until the next night, when they are brought forth again for other travellers who may arrive. Our horses generally fared pretty well — we sometimes carried a bag of grain with us, stripping the bark from an old tree for a manger. About three o'clock on the following day we arrived at our kind friend Thomas Marshall's. Few, if any, who have never been circumstanced as we were, during this wearisome journey through the wilderness, can realize the satisfaction and comfort there is in a welcome reception from friends of the same religious profession. We did not indeed meet with sumptuous fare, but a cordiality which compensated for the want of it, and the keenness of our appetites rendered their humble board and simple provision truly grateful to us, and thankfulness was raised in our hearts to Him who united our spirits together.

CHAPTER III.

1799—1811.

Meets Joseph Cloud and J. Hunt — North Carolina — Discouragement — Yearly Meeting — South Carolina — Lose their horses: his companion leaves him to hunt them — Georgia — Horses found — Meets D. Haviland and companion — His companion returns home — Charleston — Affecting scene at a slave auction — Embarks for New York — Violent storm at sea — Peaceful confidence — Arrives at home — Visits Western New York and Canada — Prospect of a religious visit to Great Britain and Ireland — Embarks for Liverpool — Diary of voyage — Safe arrival — Meets Benjamin White, Susannah Horne and Martha Routh — Enters on his religious service — Liverpool — Manchester — Stockport — Nampt-wich — Leek — Decline in the Society — Deborah Darby — Wales — Dangerous predicament on the road — Ancient Meeting — Remarkably led in speaking at a meeting where was a clergyman who had preached from the same text a few days before — Crosses to Ireland — Only two men-ministers in Ireland — Waterford — Family visit in company with J. Conran — Frequent robberies in the country — Dublin — Heavy snow-storm — Evils of secession from the Society — Epistle to Stanford Quarterly Meeting, New York.

On the following day we had a meeting in the new court-house at Knoxville, which the governor and both houses of the legislature attended, having given up the room to accommodate us. Here I found several letters from home, the contents of which were satisfactory. Returning home with Thomas Marshall, we had a meeting in the evening in their new log-house, and next day were at the Monthly Meeting at Lost-creek, where we met a considerable number of Friends, who made a commendable appearance, but evinced much rawness

in the management of the discipline. We were, however, comforted together through the condescending goodness of the Giver of every good and perfect gift. After this we had large meetings at several places, with Friends and others, one of which was on the south side of the river French Broad, at the house of W. Williams, where a meeting of Friends had never before been held. At Newhope we put up at John Kennedy's, and attended the Monthly Meeting at that place, where we found our friends Joseph Cloud and Jacob Hunt, on their way to Kentucky, on a religious visit; and as I felt much for the inhabitants of that state, it was cause of joy to me, to find that the Lord of the harvest was sending more labourers there. Joseph and myself, unknown to each other, having appointed a meeting at Limestone, to be held at the same hour, we accordingly attended it to good satisfaction.

Leaving Tennessee, we rode toward North Carolina, and on sixth-day the 4th of tenth month, got to Bryan Ballard's, on Chesnut-creek, in Virginia. In our way we had to ford many large rivers; the water in the Holstein came up to the skirts of my saddle, and wet my feet, although the horse I rode was uncommonly tall; and having to ride afterward in the rain, I took cold and was laid up, being unable to travel. After getting better, I attended meetings at Chesnut, Reedy Island, Fruit-hill, and Ward's gap, which were to pretty good satisfaction. Whilst crossing the mountains, we had an opportunity of seeing some of the difficulties which the emigrants to the western country have to

encounter; — the women and children, unable to find shelter from the falling rain, were dragging their weary limbs up the rocky steeps, whilst the men were engaged in getting the wagons up, by doubling their teams and frequently blocking the wheels, to give the poor horses breath.

On the 12th we attended the first meeting in Carolina, held at Dan river, and then one at Westfield, where we put up at the house of a kind Friend, who with his wife and family had joined the Society a short time before. From thence we proceeded to Deep-creek and Muddy-creek, and had meetings at each, when I found it necessary for me to rest a few days, having been poorly since crossing the mountains, so much so as to make travelling difficult, and I was often very near being discouraged; but the renewed evidences of Divine condescension and goodness with which I was favoured, stayed my mind from sinking too low — at times I was raised up in humble grateful acknowledgment, that I had been favoured beyond any thing I had merited, and I humbly petitioned the Lord Most High, that I might be strengthened to walk more uprightly before him, and carefully watch over my thoughts, that my mind might not be disengaged from the work to which I was called. Although I felt the loss of the society and tender care of my dear wife in this trying time, yet the language of my heart was, "I desire to be at thy disposal, O Thou who knowest what is best for me!"

The following first-day I was at favoured meetings,

at Muddy and Blue-creeks, then at Dover and Hopewell, where the notice having failed, we had the company of but few persons. Among these were a man and his wife, not members of our Society, for whom I was much interested in the love of the Gospel; and I think they were sensible of a heavenly visitation being renewedly extended to their souls.

When I reflected on the distance I had come to attend this meeting, and that a Friend belonging to it, should be so little interested as to neglect to spread notice of the invitation to his neighbours, my mind was depressed, and I felt sorrow for him; and although but few of the members had attended the meeting, I felt most easy to proceed without having another opportunity with them.

Our companion, John Lynch, and other Friends who came with us from Virginia, having returned home, Joshua Lord and myself attended the Yearly Meeting for North Carolina, &c., held at New Garden. The meeting of ministers and elders commenced the 26th of tenth month, and to some of us, was a time of renewing covenant, and I was reverently thankful for the opportunity of being with Friends in this meeting. Richard Jordan opened his prospect of visiting Friends in Europe, and received certificates of the unity and concurrence of the meeting with his proceeding therein. The meeting for Divine worship, on first-day, was much crowded, but rather a low time, and during the several sittings of that for business, when the state of society was under consideration, Friends were comfortably

united in spirit, with desires for the welfare one of another — and the meeting closed under an encouraging evidence of the renewings of heavenly love.

Eleventh month 2nd. In New Garden Monthly Meeting, I had to bear testimony against Friends receiving and holding the office of magistrate or joining in political disputes — party spirit being generally excited, which disqualified for usefulness, as well as for choosing suitable persons for rulers and law-makers; entreating Friends to consider the superior excellency of the Messiah's peaceable kingdom, into which our Society is called, as a sort of first fruits; and it behoves us to prove our allegiance to the Prince of peace, by coming out of all contentions, strife, and that which leads to bloodshed.

First-day attended a favoured meeting at New Garden, and on second-day was at Deep-river Monthly Meeting, where self-righteousness was shown to be a fruitful source of discouragement and stumbling to the youth, many of whom had strayed from the Society, for the want of a timely care, on the part of parents and care-takers, to cultivate their minds, and imbue them with a just estimate of the excellency of piety and virtue; whilst austere commands had failed to keep them in a conformity to the simplicity of our profession, as respected their outward appearance. The humble followers of the Lord Jesus, were encouraged to hold on their way. I had been at this meeting before the Yearly Meeting, and had to suffer in silence, but now my mouth was opened to my own relief; may

the humble praise Him who opens and none can shut, and shuts and none can open. After this we had satisfactory meetings at Sherburne, Springfield, Piney-woods, and were at the Quarterly Meeting at Cane-creek, on the 10th, where the minds of Friends were united in desire, for the preservation of the members of the church in right order. We then took meetings at Spring, Eno, Rocky river, Cane-creek, the Ridge, Piney-grove, Holly-spring, Providence, Centre, Hickory-creek and Marlborough; most of which were largely attended by Friends and others, and several of them were favoured seasons. Having been closely engaged since the Yearly Meeting, I rode home with John Winslow from Marlborough meeting, and rested a few days. I was often seriously thoughtful lest I should get into the habit of preaching, but upon a humble and reverent appeal to the Searcher of hearts, to know how to conduct before him and his people, I was answered with the precious incomes of sweet peace and inward holy consolation, far overbalancing my doubts and fears — and an evidence was given me, that these fears were permitted to keep me watchful. O! that I may more and more reverence and obey the holy One of Israel, for he hath dealt bountifully with me.

On the 24th we set out for South Carolina, and got but a few miles, before we had to return, the horse I rode being so unwell as to render his answering for the journey doubtful. We went back to our friend John Winslow's, where I procured another horse, and

on the 29th we set out again, and after four days travel got to James Hawkins', on Broad river. The 3d of twelfth month, we had a meeting at the house of the widow Hawkins, and the following day one at Cane-creek meeting-house — then one at Paget's-creek; all which were favoured seasons. We then rode to Rocky-spring, in Newbury county, and attended their meeting to good satisfaction. Having left notice at the last mentioned place of our intention to return, we went there on fourth-day, where the doctrines of Truth flowed freely to a large auditory. Next morning, accompanied by our dear friend Samuel Miles, we set out to attend Bush river meeting, but had to return, as the rain had raised the waters so high that we dare not attempt to ford the creek. We succeeded in getting over the next moring, and spent the time at the house of Joseph Thompson, until first-day, when we were at their meeting, and had one in the evening at the house of Henry Stedham, who accompanied us next day to Mudlick meeting. We then rode to Isaac Cook's, whose wife, Charity Cook, was absent on a visit to Friends in Europe. The weather being stormy, we staid and attended their meeting on fifth-day. During this time our horses strayed away, and my companion, Joshua Lord, accompanied by another Friend, set out in search of them. The rivers and creeks being much swollen by the long continued rains, we were very thoughtful how our friends would fare in the pursuit, and in looking toward Georgia, it seemed very unlikely that I should be able to fulfil my prospect of a visit to

Friends there. My mind was a good deal depressed, as I found I could not comfortably give up the prospect; but on the morning of the 21st, He whom my soul loves, and whom I delight to serve, condescended to open my way with clearness to proceed, although my companion was absent and our horses not found. I felt my mind deeply bowed in reverence, and gave up cheerfully, in the full belief, that He who had thus far been with me, would still go with me; and although nothing but discouragement prevails as to the outward, yet blessed be his holy name, in his adorable mercy he never fails to help the humble. O thou who givest me this faith! I pray thee, keep me in the way I should go, and thou shalt be my God; I will not love another, nay, nor any thing this world affords, like unto thee, for thou hast dealt bountifully with me in this trying time; thy love shed abroad in my heart has been life unto me; and the discouragements, which as a thick cloud, hung round about me, are dispelled by the brightness of thy appearing — good is thy will, O! Lord.

First-day morning, the sun arose with great splendour, and the day continued bright, as to the outward as well as to my mind; — Truth's testimony flowed freely in the meeting at Raymond's-creek, with thanksgivings and praise to the Lord Most High, who is worthy forever and forever.

23d of twelfth month. Second-day morning I set out with Thomas Lewis and rode to Henderson's settlement: on the way we crossed Saluda river, our

horses swimming by the side of the canoe in which we were ferried over by a drunken man, and one of the horses narrowly escaped drowning.

24th. Was at Allwood meeting, and next day, accompanied by Thomas Cook, I set out for Georgia, crossed the Savannah river, and after riding about fifty miles, got to the house of our friend William Farmer. This being the time when the poor slaves are allowed liberty for frolicking, the woods resounded with their songs, and with other noises made by them and their oppressors, who appeared to want that consideration, which would have induced them to set a better example. If the day called Christmas is considered by professing Christians as a holy day, surely it ought not to be devoted to drunkenness and riot, whereby the kingdom of antichrist is promoted.

On the 26th, we had a comfortable meeting near William Farmer's. On first-day, 28th, a hard, suffering one at Wrightsborough, and one equally so, on the 29th, at the house of John Stubbs; — that at Wellscreek was more comfortable — few Friends reside there, but many others attended.

The first day of the year 1800, being at a Friend's house a few miles from my lodgings, I received information, that three Friends had arrived there who wished to see me; and on returning, I found my companion, Joshua Lord, who had recovered our horses, after riding more than two hundred miles in search of them. Having fallen in company with Daniel Haviland and Jesse Copeland, they had come on together.

Our meeting was mutually agreeable, as I had seen no Friend of my former acquaintance for some months; and having long known Daniel, and he being from New York, and having been at my house long since I left home, it was truly comfortable to discourse with him, as he brought good accounts of my family. We attended the Monthly Meeting of Wrightsborough, and found Friends to be in a divided state, and the business conducted in a spirit of strife, to the dishonor of the holy Head of the church, who set an example of meekness, and taught that we should not return reviling for reviling, but blessing for reproaches. After attending several other meetings in Georgia, we returned to Allwood, where we met Susannah Hollingsworth, a minister living in South Carolina, and we all attended meeting there next day. Here Daniel Haviland left me, to visit some meetings which I had been at; and after resting a day, I set out for Bush river Quarterly Meeting. Stopping at an inn upon the road, I heard of the death of George Washington, late president of the United States. He was a good example to statesmen and those in office; appearing to have the welfare of the community in view, rather than the honour of men or the profits of office. The day was an unpleasant one for travelling, by reason of the abundance of snow that fell, being more than twelve inches deep, a circumstance very unusual in this country. The Quarterly Meeting at Bush river was large, and through Divine condescension proved a good time. Here my companion, Joshua Lord, left me, in order to

return home by land with Daniel Haviland, and Samuel Miles agreed to accompany me to Charleston. We had two meetings near Edisto, and then rode into the city and put up at Daniel Latham's, where we were kindly entertained. We had a meeting with the few Friends resident here, and those from the north and east who board here during the winter; also one with the inhabitants more generally, both held in the house belonging to Friends. The crying injustice and cruelty of slavery, had frequently engaged my attention during the course of this journey; but never more than while I was in this place, where this oppressed race are very numerous, and are frequently sold at auction like cattle. At one of these sales I was much affected, in hearing a young coloured man pleading his cause. His aged father and mother, and his wife and child were all mounted upon a stage, so that they might be seen by the bidders; they being about to be sold. The young man stepped up and stood by them, but was soon ordered down. He said he wanted to be sold with them — but was told that he could not, as it was a sale to satisfy a mortgage upon the others, in which he was not included. He pleaded with very affecting and moving language, to show how hard it was to be separated from his family; but it was all to no purpose. When he saw that his prayers were unheeded, and that the others would be sold without him, he burst into a flood of tears, and in the anguish of his feelings besought them rather to kill him; for, said he, I had rather die than be separated from my family — upon

which he was dragged off the scaffold and driven away. The company went on bidding, apparently as unaffected as though the auctioneer had been selling sheep, while the screams and prayers of the aged parents, and the bereaved wife with her infant in her arms, went up to heaven in behalf of themselves, and especially for the poor young man, who had been so inhumanly torn away from them. Besides these victims to cruel and antichristian avarice, there was a large number more confined in a cellar, which were brought out and sold to different purchasers. Thus it is, that near relatives are often violently separated, never more to see each other in this world!!!

In the early part of the second month I sold my horse, and embarked on board a schooner, of about seventy tons burthen, bound for New York. We had a fine wind in our favour for about three days, when it came directly ahead, and commenced one of the most violent storms any of us had ever witnessed. There were seventeen passengers pent up in a small cabin, one of whom was a sea-captain, who said he had been to the East Indies three times, and crossed the Atlantic many times oftener, but was never in so great a storm before. It continued six days and nights, and our vessel being tight and well balanced, laid well to the wind — though her rigging and sails had the appearance of a wreck when the storm abated. At times we concluded we should never see the land again — the sea beating over us so violently, that no one could remain on deck; the helm was lashed, and the

companion-way door shut close to prevent our being overwhelmed with water in the cabin. Thus we passed several long winter nights, without any light — the jug containing our supply of oil being broken at the commencement of the gale. The consternation which prevailed in the night, when it was expected the waves would swallow us up, was great indeed — though at times a comfortable silence prevailed. In common with my companions in the voyage, I gave up all hope of ever seeing home, yet was favoured with resignation, and had no fear of death; and at one time, when the terrible roaring of the elements, with the cracking of our vessel, aroused all hands out of their beds, I was favoured to remain perfectly quiet in mine, expecting every moment to be the last, ere we were swallowed up. O then, the most anxious desire I had was, that my dear connexions and friends might know how calmly and undismayed I met death, and the comfortable evidence I felt, that in my late dedication I had not been allured by cunningly devised fables. I was renewedly confirmed in my mind, that "verily there is a reward for the righteous," and that the peace which our Lord Jesus Christ gives his followers, cannot be wrested from them by any of the adversities of time. Although, from the greatness of the apparent danger, I came to the conclusion that I should not see my home again, attended with feelings of great tenderness of affection for my beloved family and friends, yet hope revived in the midst of the storm, and a belief that we should not be lost; in which my mind

was centered in quiet reliance upon Him, who will assuredly do right.

When the wind changed and the storm abated, the sailors had much to do to put our vessel in a trim for sailing, her bowsprit being sprung and the rigging and sails much torn.

As soon as we arrived at New York, I engaged a passage for Poughkeepsie, and soon reached home, where I found my family well, for which, and the many preservations and favours I witnessed in this arduous journey, I was humbly thankful. Having come from a warm climate, the coldness of the weather in our northern country affected me much, and I was sick for some time. After my recovery, I accompanied our dear aged friend, Mary Griffin, in her visit to some families of Friends in our Monthly Meeting, and was then mostly at home, until the time of our Yearly Meeting, after which my beloved wife, with Ruth Hallock, proceeded on a religious visit to Rhode Island, Nantucket, &c. In the eighth month I paid a debt of love, which I felt to Friends on Long Island, and had some meetings appointed for those not of our Society, and likewise attended most of the meetings in Purchase Quarterly Meeting, and had a number of favoured meetings about home, and was permitted to enjoy much comfort at home and in my domestic engagements.

For some years after his return from this long and arduous journey, it does not appear that our dear friend kept any memorandums; he was, however, in-

dustriously engaged in the service of his Lord and Master, travelling in the exercise of his gift as a minister of the Gospel into various parts of the country.

In the year 1802, in conjunction with his beloved friend Enoch Dorland, he performed a religious visit to Friends in the western part of the state of New York and in Canada; and most of the settlements at that time being newly made, they underwent many privations and hardships. He was also engaged in several other short journeys, undertaken on a similar account, cheerfully devoting a large portion of his time, and giving up to spend and be spent for the promotion of that precious cause, which was dearer to him than any earthly possession.

His mind, for several years, had been deeply exercised with a prospect of duty, to pay a religious visit in the love of the Gospel, to Friends and others in Great Britain and Ireland; and in the year 1810, he obtained certificates from his Monthly and Quarterly Meeting, liberating him for this important embassy; and the Yearly Meeting of ministers and elders having also furnished him with the requisite credentials, he embarked for Liverpool in the sixth month of that year. Whilst labouring under the prospect of leaving his beloved home and relations, to fulfil this engagement of duty, he penned the following remarks, viz:

2nd day of second month, 1810. In retirement and under a solemn impression of mind, I am led to look at the prospect I have submitted to my friends, which

looks awful from its greatness, and my littleness, with the sacrifices to be made, if way should open for me to go, having a dear wife and children, for whose comfort in life I am so desirous, that I am willing to exert my strength in labouring for their subsistence, both day and night, if necessary. To leave these, and a circle of near friends and connexions, seems nothing short of forsaking all, I trust, for the Gospel's sake. I think no prospect of accumulating worldly treasure, would be an inducemement for me to leave them and encounter the perils of a voyage across the ocean. My home is comfortable, and having lately commenced the interesting employment of farming, I have the consoling prospect of soon being clear of the cumber of a multiplicity of business, in which I have heretofore been too much engaged; the profits of which, however great, would never induce me to engage therein again. Oh! that the ministers of the Gospel in our Society may keep clear of the entanglements of the world, especially those that are inseparable from trade and commerce! Had I attended to the clear intimations of Truth in my own mind, I never should have engaged in them; but the Searcher of hearts knows, that it was not in rebellion, that I gave up to the judgment of others in this respect. Through adorable mercy, I have experienced the condescension of Israel's Shepherd to be great towards me; and he hath at times been pleased to impress my mind with Gospel love, under the influence whereof, I have endeavoured to labour in the ability received for the good of mankind,

that they might come to walk in the light of the Lord, to the praise of his great and worthy name. In these services I have sometimes been at a distance from my home, for a considerable length of time, and found that I have served a good Master, his love sufficiently compensated for the privation of domestic comforts, and the endearing ties of nature; that now I think I can say as I have sometimes thought, when I apprehended the probability of a final separation being near, that there is no part of my life to which I can recur with so much satisfaction, as the time I have spent in the service of the Gospel. I am sensible that I have sometimes made misses in my services, and was, I trust, thankful to be made sensible thereof. It is a great work, and we had need to die daily, if favoured to keep even pace, neither too fast, nor yet too slow; and the fervent desire of my mind in the present prospect is, that I may continue to be resigned to Divine disposal, and if way should open, to go in that littleness which prefers others to ourselves; for surely I may say with Gideon, my father's family is poor in Manasseh, and I am the least in my father's house; yet there is strength in Omnipotence, and if he is pleased to separate me to the work, good is his will. Next to this is the sympathy and unity of the brethren; if favoured with this, it will be a confirmation to the first: — "by one spirit are ye baptized into one body, and also to drink together in the spirit," said the apostle; that with sincere desires to do right, I have again thrown myself as

amongst my friends, who, I believe will do what is best.

Sixth month 2nd, 1810. I parted with my dear wife, after a solemn and baptizing season, at the house of my cousin Wager Hull, in New York; wherein we commended each other to the protecting care of Israel's Shepherd. She was to return home with our children, and immediately set out to attend Rhode Island Yearly Meeting. I remained in New York, with a prospect of soon crossing the seas to visit the churches in Great Britain and Ireland. The season of parting was truly solemn, when we remembered our dear children, and that our motives in the separation were purely religious, without any view to earthly advantages. Thou, O Lord, knowest that it is in obedience to thy blessed will, manifested by the precious effusions of thy holy Spirit in our hearts. My trust is in thee — I pray thee to keep my dear wife and children, through all their trials, in humble dependence upon thee, that their minds may be sweetened by resignation to thy blessed will. Do thou be pleased to soothe their afflicted minds with the balm of thy love, and thereby cheer and support them during my absence. Thou hast a right to do with us as seemeth good unto thee — blessed be thy holy name — keep me in thy fear, that I may acceptably fulfil the mission, in which I am engaged, to thy honour and praise.

3d. Sat the meeting in New York in a humble, peaceful frame of mind, and on the 6th, attended the Monthly Meeting there to some satisfaction.

7th. The day appointed to embark for Liverpool, but the wind being from the north-east our captain concluded to wait, in order to see the result of the present indications of an easterly storm. I rode out of town to see some of my friends.

The anticipated storm coming on, the vessel did not leave the harbour for several days. His diary proceeds:

10th. Attended the meeting at the Pearl street house, in New York, to good satisfaction, after which I received word that the ship was to sail at half-past two o'clock. We had a solemn and humbling season, at the house of my cousin aforesaid, and accompanied by a number of Friends, went on board the ship; but the wind being light and too much from the east to lay our course, I returned on shore and went to Liberty street meeting, which was small but solemn. My way opened in the line of the ministry, to encourage my friends to faithful dedication in the service of Truth, and in reverent supplication and humble praise, to commend myself and them to the gracious keeping of the Shepherd of Israel. Another Friend was also drawn forth in fervent intercession, that preservation might attend me in the embassy in which I was engaged. There seemed to be a general uniting in the petition, and thanksgivings and praises were witnessed to flow to the Preserver of men, for favours past and for the hope vouchsafed that they would be continued.

11th. At the dawn of day the captain of the ship called for me, and we went to the wharf, in order to embark, but a thick fog and light wind caused the

pilot to decline taking charge of the ship — we therefore returned.

13th. Embarked early in the morning on board the ship Russell, Joseph Allen, master, and weighed anchor between seven and eight o'clock, A. M., with a south-west wind. About noon the pilot left us off the light-house, wind moderate and a heavy swell running, occasioned by the late storm. I was soon sea-sick.

22nd. Was a very boisterous day. In the night the wind lulled and left a high sea running, so that the ship tossed and rolled tremendously. I have suffered much hitherto with sea-sickness, but feel comfortable in mind and resigned to my situation.

24th. The wind from the north with rain; a cold and suffering time for the poor sailors, and how much more so must it be in the winter season! I have often thought during the voyage of John Woolman's Observations on a sea-faring life. Commerce is pursued with too much avidity, by the members of our Society, as well as others, merely to gratify imaginary wants; — the real wants of man are few, and happy are they who know their desires circumscribed in the fear of God.

25th. Wind came out from the north-west, and we had a fine run; by our computation we passed the banks of Newfoundland this evening, which is one-third of our distance, in twelve days; the frequent changes we have been obliged to make in our course, have occasioned much additional toil to the poor seamen.

Seventh month, 5th. In the evening, by a lunar

observation, we found ourselves about one hundred and ninety miles from Cape Clear, in Ireland.

8th. Sounded at eight o'clock, A. M., and found bottom at sixty fathoms. Altered our course from S. E. by south, to N. E. by east. By an observation at noon, we found ourselves considerably to the east and north of Cape Clear, by which we knew that we had passed it in the night. About four o'clock, P. M., saw the land of Ireland, bearing north by east.

9th. A light breeze from the south, with which we ran rapidly up George's Channel, and by four o'clock, P. M., the wind had increased to a gale, and the weather become so dark and thick, we could not tell where we were by any observation of the land. Happily, we met a vessel just as we got up to Holyhead, by which we learned that we must steer east to make it, which we accordingly did, and in a few minutes saw the point, and keeping close in shore, we came abreast of the Skerries light-house about seven o'clock. It is scarcely possible for a person who has not been confined to the sight of water only during a sea voyage, to conceive how pleasing the view of land is. The rain and haze were so thick, that objects on shore were scarcely discernible, and the wind blowing tremendously, our situation awakened some serious reflections. For, although we were within a few hours sail of our destined port, yet the state of the weather, and the approach of night, made us apprehensive of danger, both from the coast and the numerous vessels in the channel. We were obliged to lie on and off during the

night, as no pilot had hailed us, and we could not proceed without one. Our captain intends to keep the light-houses of Holyhead and the Skerries in view; and as the nights are short, and our ship made very snug, with closely reefed top-sails and jib only, we hope to ride safely. How changeable are all human things! Yesterday the weather was remarkably pleasant; now how altered! We have, however, no alternative, but to await the issue of the night, not knowing what the morrow may produce. I feel comfortable in mind, resigned to the will of Israel's Shepherd — believing I cannot cast my care any where, but upon him, and find the same comfort and serenity as I now enjoy.

10th. A fine morning — the wind fell about midnight and veered round to the westward, and about seven o'clock we took a pilot on board, and at ten o'clock hove to, to wait for the tide, in company with a number of other ships, among whom was the Hannibal, which left New York three days after we did. We lay in sight of the mountains of North Wales, which somewhat resemble the Catskill mountains, in New York State. Whilst sitting alone in the cabin, I felt my mind reverently bowed before Jehovah, the Shepherd of Israel; the sweet influences of whose love, enabled me renewedly to dedicate my all to his blessed service, with desires, that I may be wholly devoted to his will in this religious embassy, without murmuring at any thing I may suffer, either in body or mind, for the precious cause sake. My heart was filled with

praises to Him whose mercies endure forever — may all the house of Israel bless his great name. In the afternoon, about four o'clock, we came abreast of Liverpool, but did not land until about eight o'clock in the evening. Owing to an omission in our bill of health not being signed by the British consul at New York, we expected to be obliged to ride quarantine, but were agreeably released from our apprehensions, and William Sprague, a Friend who was acquainted with the captain, coming on board in a boat, he took me home with him. My arrival was unexpected, Friends not having heard of my prospect of visiting the nation, until I landed; but I met a welcome reception, and was comforted in being once more in the company of Friends.

After attending a meeting on fifth-day, the 12th, I rode out of town, to the house of Christopher Thompson, where I rested, being unwell.

14th. Benjamin White, from Pennsylvania, having come to Liverpool, to take passage for home, and Susannah Horne being about to proceed to America on a religious visit to the churches there, and being also in town, I went with them on board the ship in which they had engaged their passages, and we all attended the fore and afternoon meetings on first-day in Liverpool to pretty good satisfaction. On third-day, the 17th, I rode to Warrington, and was at meeting there; and also had one at six o'clock in the evening for the towns-people, in which the flowing of Gospel love was experienced, and I was enlarged in

communication to the people. Next day, in company with John Bludwick and wife, I went to Chester, where there are but few Friends. We had a public meeting, which was satisfactory, and I attended their Monthly Meeting next day. Although but few members constitute it, I was glad in being with them, and believe the renewed visitations of ancient Goodness were witnessed to the comfort of many minds. After a solid season of religious retirement, at the house of a widow and her daughter, where several other Friends were present, I rode to Liverpool, where I met with my dear friends aforesaid, waiting the sailing of the ship, and Martha Routh who had come to see them. I was glad of the company of this devoted servant of the Lord, whom I had often seen in my native land, when she was there in Truth's service.

On first-day, the 22nd, was at the forenoon meeting at Liverpool, and dear Susannah Horne having a prospect of a religious meeting for the benefit of the servants in Friends' families, and my mind being under a similar engagement, the afternoon meeting was put off until six o'clock, and Friends requested to set their domestics at liberty to attend, with which they cheerfully complied; many staying at home, where it was necessary, to let them attend. The meeting was large and solid, and many minds were bowed under a sense of the renewed favour of our heavenly Father.

26th. I was at the Monthly Meeting at this place, which many Friends from the country attended, affording me an opportunity of acquaintance with some

from the several meetings constituting this large Monthly Meeting. Friends appeared to be well engaged in the management of the business. Meetings were arranged for me to attend during the following week, and notice of them sent forward. The dear Friends about to embark for America, being still detained, were with us at the meeting for worship, but did not stay to that for business, having notice to be on board the ship shortly. After dining I went on board with them, being rowed four or five miles in a small boat. On the way the wind increased, and a shower of rain overtook us, and many Friends of the place being in company, some apprehensions for our safety were felt by those on shore, as the thickness of the weather and rain hid us from their view. We, however, got safely on board, and parted from our dear friends with mutual desires for the continuance of the protecting care of Israel's Shepherd.

On first-day evening at six o'clock, I had a large public meeting at Liverpool, in which, through holy help, Truth was exalted to my humble admiration and gratitude. On third-day following, in company with Isaac Hadwin, I rode to Ashton, where we had a very solid, and, I trust, encouraging meeting; the uniting influence of Divine love being witnessed among us. The number of Friends here is greatly reduced, from what it once was, by removals to Liverpool.

Eighth month, 1st. I was at a small meeting at Longtree, and in the evening had a very large and crowded one at the town of Wigton. The people were

very quiet and attentive to the doctrines of Truth, which flowed freely amongst them, and the meeting concluded in humble thankfulness to the Master of our assemblies for his renewed favours. I had to believe, that if the few Friends in this town keep their places in the Truth, there will be a gathering hereaway. We lodged at our friend James Nevill's, where our feelings were very comfortable, under the belief that they were desirous to do what they could for the cause of Truth.

Fifth-day, 2nd. Was at West Houghton, and had a precious meeting with a few poor Friends, a considerable part of whom were not members, but were drawn to meet together from an inward conviction of the propriety of the engagement. It was a reviving opportunity, in which our spirits were dipped into near sympathy one with another, with much tenderness. May the Shepherd of Israel preserve them in meekness, that through the light of their example, others may be drawn into the same serious concern. Too many of their neighbours spend a part of their small earnings foolishly, in idle pastimes and for strong drink. I believe these Friends are called to be examples of sobriety and godliness, and may be a great blessing to the neighbourhood, if they retain their integrity. We dined at one of their cottages, in preference to going where we might have been more sumptuously entertained, and were well satisfied in doing so. From this place we rode through Bolton to Edgeworth, and had a comfortable meeting — returned to Bolton and had a meeting in the evening, but to

little satisfaction, as they appeared in a low weak state.

Next day we went to Manchester, and put up with Richard Routh, where we enjoyed the company of his valuable wife. Attended their meeting on first-day morning, and a large public one held in the evening, and had several family sittings, all to good satisfaction. We had the company of several worthy Friends belonging to this place, and I was favoured to feel comfortable in the retrospect of my endeavours to promote a revival of ancient zeal and simplicity in this place. We left on second-day morning, and called to see George Jones, who accompanied us to Lowlayton, where there is but one family of Friends. They occupy an estate left to the Society by William Beard, as an evidence of his love to the cause of Truth. Near this place lived that faithful servant of Christ, John Gratton; but little evidence of his pious labours for the good of mankind is now visible hereaway. Many of the neighbours came to the meeting we had here, and the power of Truth rose measurably into dominion, spreading an humbling solemnity over us, and many interesting truths were delivered, endeavouring to bring the people off from their idle customs and pastimes, to which many of the poor manufacturers are addicted, and by which much of their small earnings is foolishly spent, to their own injury and that of their families. The following day we sat with Friends of Stockport to good satisfaction, and in the evening had a large public meeting in the upper story of a building

erected for the accommodation of a first-day school for poor children. Next day we had a precious meeting with Friends of Macclesfield, and a full one in the evening with the town's-people, which was satisfactory. At this place Truth seemed to be in dominion, and the meeting is much increased within a few years, being formerly kept up by only two or three persons. Several of the Methodists have been brought off from a dependence on creaturely activity, to sit under their own vine and fig-tree, where none can make afraid, and where Christ Jesus is known to teach his people himself. The next meetings were Morley, Franley, and one in the evening at Newton near the Forest, where no meeting of Friends is now held, although there is a meeting-house, and formerly a large meeting was held in it. Now, only two members live near; there is, however, some convincement among the neighbours, and I felt a hope, that the meeting would again revive.

First-day, attended the meeting at Namptwich, where I had a close opportunity with Friends, under feelings of brotherly sympathy with them in their reduced state, both as regards numbers and the life of religion. A few of the dear children appeared hopeful. In the evening had a very full meeting with the inhabitants, in which the doctrines of truth were freely declared, and humble thanksgivings and praises offered unto Israel's Shepherd, who is worthy forever and ever. Amen.

At Leek, I had to open to the few Friends, the necessity of receiving daily supplies of heavenly bread,

in order to sustain the spiritual life in the soul, and to be enabled to follow the example of our worthy predecessors in the Truth; and that without this, we should dwindle into formality and become useless. In the evening we had a meeting with the town's-people, and next day rode to Uttoxeter and had a meeting that evening. The usual meeting occurring in course next day, we sat with the few Friends who compose it; and under the feeling of near sympathy, I was drawn to encourage them to a faithful dedication of time and talents to the work of the Lord, in their day; setting forth the great duty of diligently attending all our religious meetings, thus evincing our love to the holy Helper of his people, and our dependence upon him for ability to be useful to the people where we live, which would not fail to be vouchsafed, if rightly sought after — our endeavours proceeding from pure love to the holy Head.

On our way to Ridgley, Samuel Bolton and Isaac Hadwin, riding in a gig before mine, their horse suddenly fell to kicking violently; and Isaac, to avoid being struck by his feet, attempted to escape at the back of the gig, but fell upon his head, by which he was much bruised and hurt; regardless, however, of his own injuries, and anxious for his friend's safety, he caught the horse by the head and stopped him, just as Samuel had falled between the wheel and the fence, and thereby saved him probably from being torn to pieces. Their gig was so broken, that they could not proceed in it; and after binding up their bruises, we

all set forward in one chaise, and rode some distance. We reached Ridgley in time for the meeting, which was a very satisfactory one, held for the first time in the town-hall; a spirit of opposition having heretofore prevented Friends from obtaining it. Truth reigned to the astonishment of some, who seemed to look upon us with contempt when they first came in; it was a solemn season, in which the proud spirits were chained down, the humble comforted, and the praise ascribed to Him who is forever worthy.

The following day we had a meeting in the court-house at Stafford, which was well attended and satisfactory. The mayor of the town sent an officer to keep order at the door, and showed other marks of his esteem for Friends and good-will to promote the meeting. Very different was the reception we met with, from that which our worthy ancients experienced in their day, at this place, where they were sorely persecuted; the remembrance of which humbled my mind, and produced thankfulness to Him, whose power had opened the way for his people to worship him unmolested by man. From this place we rode to Colebrookdale, the residence of that truly devoted and humble servant of Jesus Christ, Deborah Darby, who deceased a few months past, and has left a sweet memorial behind her, surpassed by few. As I sat in the meeting here, I sensibly felt the loss which the church has sustained by her removal, having known her in America, and shed tears of endearing sympathy for her in the sufferings she underwent, and which were

inseparable from travelling in a wilderness land. But she bore them all cheerfully, setting an example of devotedness, not common among those in affluent circumstances; and though wanting for nothing which the riches of this world could command, she freely surrendered all her domestic comforts, and gave up to spend and be spent for the Gospel's sake, both in her own country and in foreign lands. Her great exertions in travelling, as well as in the exercise of her gift, were believed to be a means of shortening her days, as she herself expressed; but the precious evidence of Divine approbation was her support. May we who survive her press after the same experience, and submissively acquiesce in our bereavement, under the consoling evidence, that our dear sister is enjoying the reward of a well-spent life. Many servants and handmaidens have done valiantly, and dear Deborah was not behind many of them. Blessed be the name of Israel's God, who has taken her to himself.

On first-day I was at the morning and evening meeting at this place, and rested the day following. On third-day, had a meeting at the Newdale, and one in the evening with Friends of Colebrookdale, in which the uniting love of the Gospel was preciously witnessed among us; and under its influence, advice was delivered in plain language, to rich and poor, which was well received, and we parted in much good-will, and with mutual desires for each other's preservation. On fourth-day had a meeting with the few Friends at Shrewsbury, and in the evening one with town's-people,

which was small; yet few meetings that I have attended have been more evidently owned by Him who promised, "where two or three are met together in my name, there am I in the midst of them."

The following morning we were joined by Barnard Dickinson, and set out for Wales, and next day reached Dolegelly to dinner. In the afternoon we walked to the meeting-house at Tydnygarreg, in which Lowry Jones lived, from whom we learned, that they had not heard of our intention of having a meeting with them; and as the day was far spent, we concluded to return and meet with them next first-day. Lowry Jones showed us a small cottage in a grove of trees, lately the habitation of a valued Friend, named Dorothy Owen. As I stood looking round, my mind was comforted, in considering how happy many of the worthies have been who were strangers to affluence. Wales has been the birth-place of many, who lived and died in the Truth; but now the number of such seems small indeed, compared with what it was in the first breaking forth of Truth. Many of these valiants removed to Pennsylvania, and others were gathered from works to rewards, and the few who remain, love their friends and should not be neglected, though much fatigue is to be endured by those who visit them. We passed a very dangerous piece of road, about three quarters of a mile in length, which is dug out of the side of a hill, at the foot of which and directly below us the sea was dashing. As it was considered dangerous to pass, we dismounted from our carriage to walk; and being told that the

nearest way was under the hill on the sea-shore, I set out to go, while the Friends led the horses. When I had got a part of the way, I found the tide was so high, that I could not pass a point of rocks against which it was dashing, and the distance being considerable to return the way I came, I attempted to climb the rocks, but found them so loose as to endanger their rolling upon me. The dilemma I was in affected my nerves with an unusual trembling, and I became alarmed. I now set out to walk back, fearing that the rising tide would enclose me and prevent my escape; and seeing a path slanting up the hill, where the sheep passed, I clambered up it upon my hands and feet — my trembling increased so, that I thought I should lose my foothold; but recollecting that deliberation and care were necessary in my present situation, I became more collected, and was favoured to ascend the mountain safely. I did not entirely recover myself, however, until I had passed the precipice. When I had got part way up, I saw Barnard Dickinson coming to look after me, as they perceived the tide had risen much higher than they were before aware of. We were kindly received by Henry Owen, who had lost his wife a few months before; she was a worthy daughter of a Friend, who possessed the estate called Llewyndee, where the meeting had been held ever since it was set up in the time of Oliver Cromwell; during all which period the property had been held by an Owen. The number of Friends has for many years, and perhaps always, been small, and now there are only three, one of whom could

not understand English. Beside these, a woman has attended meetings with them for several months past, the only instance of the kind which has occurred for forty years, though many of the neighbours come in when notice is given that a minister is to be with them. This was the case in the meeting we had, and I thought a renewed visitation was extended to those present. Next morning we rode to Dolegelly, and attended the meeting at Tydnygarreg, and from thence proceeded to Machnylleth, which we reached about five o'clock in the evening; and many of the inhabitants being in the streets, we sought a place to hold a meeting with them, but could not obtain any, except the open space under the town-house, where a large number assembled and stood, there being no seats. I was drawn forth in testimony amongst them; and though the multitude and bustle seemed at first to make against the solemnity which it is precious to experience at such times, yet the power of Truth brought them into great stillness. The day following we rode to Landyloes, and had a comfortable meeting, in an upper room at an inn. Here Barnard Dickinson left us to return home — his company had been pleasant and very useful on the journey. After attending meetings at Pales and Hay, we had a large one in the town-hall at Hereford, which was to good satisfaction. On the next first-day, sat with Friends at Leominster, in the morning; and in the evening had a very crowded public meeting, not more than half the people being able to get into the house. A clergyman sat in the

gallery with us, who, as I afterward learned, had a few days before taken for his text the same passage of Scripture which I felt engaged to hold up to the view of the people, in order to show the necessity of a quiet inward waiting, in order to experience a preparation of heart from the Lord, to worship him aright; and that this was equally as necessary for the minister as for the hearer. I also showed, that all external performances entered upon in the will and wisdom of man, and without this preparation, were no more acceptable in the Divine sight, than the performances of the Jews, which the Lord rejected. The aforesaid clergyman had asserted in his discourse, that the charge to the disciples to "tarry at Jerusalem until they were endued with power from on high," was not to be considered as applicable to any but the apostles, and that in our day, no such thing was to be looked for. As the doctrines of the Gospel were opened to my mind with great clearness, I had to assert a contrary opinion, as, indeed, I had abundant cause to do from my own experience; for I often find, that as my mind is reverently bowed under the baptizing influence of Divine power, doctrines are opened to me with a degree of clearness that I had never before witnessed, under a consideration of which I have often been much humbled. Thus it was this evening, words flowed like oil, and the power of Truth produced a great stillness and solemnity, both in the house and among those who stood around it, so that the priest's hearers, many of whom were present, had an opportunity of witnessing for themselves, that the

promise of Christ is fulfilled to us in this day, "Where two or three are gathered together in my name, there am I in the midst of them." I was glad I had not heard of his reviling Friends in his sermon, as I afterward learned he did; and also, that I did not know who he was — though had I known, my testimony would have been the same.

I had meetings at Bromley, Dudley, Birmingham, Worcester and Ross, in some of which Truth rose into dominion, so that no opposition was felt; and where Truth seemed to be under suffering, I was enabled to suffer with it. At Worcester I sat with the elders in their select meeting. They appeared sensible of their low state, no minister being left amongst them. We were comforted together in a renewed belief, that although much stripped, they were not forsaken. Here and at Birmingham there are several hopeful young people; may they be preserved in humble dependence upon Israel's Shepherd. From Ross we went to Leominster, and attended their meetings on first-day, and had a very full one in the evening. We were also at the Monthly and Quarterly Meetings held there, which were small, and the accounts brought up to the latter were indicative of great weakness. In one meeting there was but one Friend found who was willing to receive the appointment of overseer. Friends were induced to take into consideration the propriety of uniting two of the smaller Monthly Meetings, and a committee was accordingly appointed to visit them, and report to next meeting.

From Leominster we proceeded to the Half-year's Meeting for Wales, held at Breckon, which was owned by the great and gracious Care-taker of his people, and the business was well conducted, except the want of more solid weightiness of spirit in some, who it is to be feared, are too ready in speaking to business, and thus in some instances, there was a want of that order, in which, one by one, all have the opportunity of relieving their minds. Care is necessary in speaking to the business of meetings, as well as when we arise to speak in the ministry, that we wait to feel the mind clothed with a right qualification, so as to speak to the purpose and preserve the solemnity of the meeting. Friends are thinly dispersed over Wales; and being now assembled from various and distant parts, they appeared to enjoy each other's company very pleasantly at the inns, there being no Friend's house in the town. From Breckon I proceeded and had meetings at Pontypool and Neveton, and then rode to the house of a person who had recently become acquainted with Friends, and united with them so far as to receive the messengers of the Gospel. We were strangers to each other, but the cementing love of our heavenly Father made our meeting mutually pleasant, and we had a satisfactory opportunity the same evening. Next morning Peter Price met me here, and with him I rode to Neath, and attended their week-day meeting, and proceeded to Milford-haven, having meetings on the way at Swanzey, Carmarthen and Haverford-west. I had a passage of about twelve hours to Waterford,

in Ireland. Soon after my arrival I visited the family of Richard Jacob, who were in deep affliction, in consequence of the sudden removal of this servant of Christ. The loss to the widow and children is indeed great, but they have not to sorrow as those who have no hope; for although his removal was sudden and unexpected, there is good reason to believe he was prepared. He had been at meeting, and was drawn forth in fervent prayer, to the comfort of many minds present, and soon after he got home was seized with a fit, and died before night. The church too has sustained a great loss in his death; there are now but two men Friends in the station of ministers in Ireland. During the first week of my stay in Waterford, I had three evening meetings with the town's-people, the first and last of which were to good satisfaction; at the other, the people were unsettled and Truth did not arise into dominion as in the others. On seventh-day, the 20th of tenth month, the select Quarterly Meeting for Munster province, was held at Waterford, in which I was enabled to feel something of the cementing love of our heavenly Father, and in the strength thereof was led to set forth the necessity of a faithful individual engagement at our respective posts, a want of which appeared evident; yet, there is a precious remnant preserved amongst them, who have proved their attachment to the cause of God, whilst the shield of the mighty has been vilely cast away, and many fallen "as upon Mount Gilboa, where there is neither dew nor rain."

The meetings on the following day were favoured seasons, in which a tender and affectionate call was extended to the youth, under a persuasion, that a renewed visitation was afforded them from Him, whose mercies sweeten all the toils of life. A cloud of witnesses can still bear their testimony to the love he has toward the children of believing parents — may they be wholly given up to his direction through time, that so a succession of standard and testimony bearers may be found in the militant church. In this town there are many hopeful youth, for whom, in the course of the time I spent amongst them, I was frequently engaged, I trust under the love of the Gospel, which drew me from my dear kindred and friends in a distant land. Often was my spirit bowed in reverent supplication for them, to the Father of mercies, that he would be pleased to have them in his holy keeping, that they might grow up in his favour, and come forward acceptably to the help of his servants, in advancing that cause, which is dignified with immortality and crowned with eternal life. My health being affected by a cold, I went to Henry Ridgway's for a few days, and felt comfortable in the society of his valued wife and exemplary children. His wife had lately paid a visit to the inn-keepers and keepers of tippling-houses, of which there are many in several of the towns of Ireland, to warn them in the name of the Majesty of heaven, not to let the poor thoughtless persons who frequent their houses, have strong drink, seeing so many families had been injured thereby, as well as the

morals of those persons destroyed. She was generally heard with solid attention and respect, although the rude rabble several times attempted to raise a riot and abuse her, as she was passing from house to house; yet they did her no violence, and many listened attentively to the testimonies borne in their hearing against the baneful custom of tippling. After spending about three weeks with Friends in and about Waterford, I proceeded to Clonmel, in the county of Tipperary, and put up at the house of my kind friends John and Sarah Grubb. I attended their Monthly Meeting and meetings for worship, as they came in course, and had a very satisfactory public meeting with the inhabitants. From hence I went to Cork, and attended a first-day meeting; then to Youghall, and was at the Monthly Meeting, and had a large meeting with the town's-people in the evening, which was satisfactory, and returned to the Monthly Meeting of Cork, where John Conran, who had been with me since the Quarterly Meeting at Waterford, opened his concern to visit the families of Friends in and about the city, which was encouraged by the meeting, and I informed Friends I had thoughts of accompanying him to some of the families, as I found my mind engaged and way opened. Friends united with this prospect, and our friend John Conran seemed much relieved, as he had been under great discouragement. Things appeared to be much out of order amongst them, both from the minutes of the meeting and what we witnessed in sitting with them, so that the work looked truly arduous.

We entered immediately upon the visit, and Friends generally received us with freedom, and divers of the opportunities were to mutual satisfaction; but others, alas! were humbling seasons from the want of a religious engagement amongst the visited. Too many were contenting themselves with the name of Friends, some neglecting their religious meetings upon slight occasions, others conforming to the world and the customs of the times, with scarcely the appearance of a Friend, and a few were in a spirit of bitterness toward their fellow-members; but through adorable mercy, we were enabled in meekness to set the judgment of Truth over opposing spirits, some of whom appeared humbled. Often times a loving invitation was extended to the youth, like the flowing of the heavenly oil, and many were much tendered thereby. Having the comfortable answer of peace in my mind, I was willing to continue pretty much through the visit, and was at about one hundred sittings; the engagement was an arduous one, beginning early in the morning and being out late in the evening, and the streets being very damp with the almost daily rain, I took a heavy cold, which much affected my head, and obliged me to give up on the last day and take some rest. Accompanied by a kind friend, we went to Fermoy, where several young Friends reside, with whom we had a religious opportunity, and proceeded to Limerick and attended their week-day and first-day meetings. The one in the morning of first-day was a favoured season, in which the testimony of Truth flowed with unusual clearness;

things new and old being presented to my mind, as I stood upon my feet, with strength to hand them forth to the people, to my own humble admiration. I also visited several aged and infirm Friends to satisfaction, and had a large evening meeting. On second-day I was taken unwell, and prevented from setting out for Garryroane, as I had proposed; but in a few days was better. During this time, the remembrance of my beloved wife and family often made me thoughtful, with humble desires that they may be preserved through the vicissitudes of time in the sweet enjoyment of Divine love, which more than compensates for the loss of the company of near connexions and friends — makes hard things easy, and sweetens the bitter cups. It is long since I heard from them, and an anxiety sometimes rises in my mind when contemplating my situation, far separated from them, and the uncertainty of life. This, however, is now sweetly and comfortably removed, by the arising of the language, "Good is thy will, O Lord!" under which feeling, I commend my dearly beloved family, with my own soul, to his holy keeping, fervently praying that we may not forget his mercies, which have been plenteously bestowed upon us, though at times we have been tried with outward besetments, and have had to endure losses and crosses in the business of this world; yet not so, but that we have had many comforts, even in the things of this life, which others have not enjoyed. My dear wife has been a true help-meet to me, both in religious engagements and in the toils and cares of this life, and

my children affectionate and kind. Lord, what shall I render unto thee for all thy mercies? Grant that I may be preserved grateful therefor, and that my dear wife and children may experience thy watchful providence extended over them, to preserve them under thy keeping and in the blessed counsel of thy holy Spirit. Amen.

From Limerick I went to Garryroane, and was twice with Friends at their meeting. Whilst in this place, as well as at other times, I felt a tender sympathy with my dear friends, who are often tried by the depredations of unprincipled men, who do not regard the laws of their country nor the Divine law, but frequently commit robberies and sometimes murder. Several Friends have suffered the loss of property, but generally they have escaped unhurt, except the fright occasioned by threats made with drawn swords and presented pistols. The present seems a calamitous time, and like a prelude to more general troubles. Was the unrighteous exaction of tithes done away, I believe the people would be more quiet; but they are so fleeced by the established clergy, who have the law on their side, to enforce their demands, as well as by their own popish priests, that after paying them and their rent, they have little left to live upon. Sometimes they are turned off their lands for want of means to pay their rent, and seem almost in a state of desperation, which induces them to resort to the iniquitous practice of plundering others.

Much yet remains to be done, in order that the peo-

ple may be brought to sit under the vine and the fig-tree, where none can make them afraid. Christ Jesus is the true and living vine, and were the pretended ministers, his ministers and servants, they would not seek their gain, as many of them do; but labour to bring the people to a conformity to the Divine will, and to do unto others as they would that others should do unto them. O mystery Babylon, Babylon! She must fall, whether Protestant or Papist, saith the Lord; then shall my people dwell securely: but commotions will increase in the earth, and the people to whom he has made himself known, having too much partaken with the inhabitants of the land in the prevailing iniquities, will have also to partake of the troubles and sufferings which are approaching — then will Zion come forth with brightness, and her light be as a lamp that burneth.

After leaving Garryroane, I spent a few days at the house of Samuel Grubb, of Clogheen, who with his family had been much alarmed by his having been attacked upon the road and beaten and robbed; his wife and son had also been robbed upon the highway. She appeared cheerful, although tried at the state of the country, on her children's account. She is a valuable minister, and I had much comfort in being under their roof. She rode with me to attend the Select Meeting at Clonmel, which was satisfactory. I staid their meetings on first and fifth-day; in the interim visited some Friends under trying circumstances, and on the 28th set out for Carlow to attend the Quarterly Meet-

ing there. The meeting of ministers and elders was held the 29th, and next day being the first of the week, two meetings for worship, and on the day following, that for business; in all which we had cause to renew our confidence in Israel's Helper, in the belief that he had not forsaken his people, but was renewing his favours to them, with the offers of his gracious help.

On the third of the week and 1st of the year 1811, was held the parting meeting for worship; after which we rode to Ballynakill, and were at a small meeting there next day, returning the same evening to Carlow, where we had a very large meeting with the town's-people, in which the doctrines of the Gospel were freely declared to a solid and attentive audience; the praise is due to Him who only can still the raging waves of the sea. After meeting, a kind friend handed me a packet of letters from my dear family, which she had received before meeting, but prudently kept them, without informing me thereof, lest it should unsettle my mind, as I would not have time to read them before meeting. The information they contained respecting my family was comfortable. In reading these tokens of tender affection from my beloved connexions and friends, my mind was so filled with thoughtfulness respecting them, that I did not get to sleep until two o'clock in the morning, and I was obliged to rise before six, in order to reach Ballitore in time for meeting. On seventh-day we rode to Bathy, and had a very comfortable opportunity with a few Friends who lived near the place. On the following day attended the fore

and afternoon meetings at Ballitore, where but little labour in the ministry fell to my lot. I had to lament the very low state of the meeting, but a hope arose, that there would be a revival and a return to health, out of the wounded and diseased state which many had been left in by the apostacy of Abraham Shackleton, who rejected the doctrines of Truth, and lost himself in the labyrinth of conjecture and speculation. I reached Dublin on the 7th of first month, and during my stay in the city attended their meetings as they came in course. The Monthly Meeting was a solid comfortable season, in which the minds of Friends seemed united in concern to have the discipline conducted to the real advantage of the members, many of whom are immersed in the concerns of the world, and seem to have little thought respecting their duties in the militant church: thus the work falls heavily on the few who are given up thereto.

After attending meetings at Ballynakill and Wicklow, I left Dublin and rode to Rathfriland, in Ulster Quarter, where a great fall of snow detained us nine days. The wind blowing very hard while the snow was falling, drifted it so as to block up the roads, which stopped travelling and prevented the mails from accomplishing their routes. Many vessels were lost on the coast during the storm, and a number of persons perished in the snow. One of the mail-coaches was so buried in a snow-bank, that they were unable to extricate it, and the passengers were obliged to sit in the coach all night. After the storm and snow had con-

siderably subsided, with some difficulty I reached Moyallen, and was at their meeting. Many of the Seceders live at this place, a number of whom attended and seemed well satisfied. Some of them see the loss they have sustained, several have returned to Friends again, while others appear obstinate. Great is the loss which the dear youth have sustained; they seem estranged from the Truth and gone off into the wilderness of the world. Sorrowful, indeed, are the effects of parents giving way to the wild imaginations of the human mind! What will they do in that solemn season of inquisition, when the query will be, "What hast thou done with those lambs which I committed to thy care?"

From Moyallen I went to Lurgan, and was at the usual meeting on first-day, and in the evening at a very large one with the town's-people, where the doctrines of Truth were largely opened in the demonstration of the Spirit and with power: the people were solid and appeared well satisfied. The authority of Truth reigned over all, and there seemed a renewed visitation extended to this place, where anciently the Truth prevailed, although now the number of Friends is small. Formerly it was the residence of many worthy Friends, among whom was that faithful servant and minister of Jesus, William Edmundson.

I then attended Hillsborough meeting, and had a suffering time on the following fifth-day at the Monthly Meeting at Lisburn; visited the province school there on sixth-day, and was at Monthly Meeting at Lurgan on seventh-day. First-day attended Moyallen meet-

ing, and then the Monthly Meetings of Grange and Rich-hill, where the Gospel was preached in the love of the heavenly Shepherd, and Friends invited to come to the living fountain, Christ Jesus. In the management of the discipline of the church, cause for mourning was administered, things appearing to be much out of order. It being the time for answering the queries, complaint was made in several of the meetings, that some Friends were remiss in the great duty of attending meetings for worship and discipline; some guilty of attending places of diversion, and many of paying tithes and church-rates. Yet a hope was expressed, that in each meeting there was a revival of concern in the minds of a number, to have things brought into better order, and to put the discipline in force against such as persisted in these inconsistent practices. This, together with the evident extendings of Divine love, in a renewed call to come out and be separated from the world's vain customs and maxims, afforded ground to hope that things would be better amongst them.

On first-day, the 24th, I attended a meeting at Ballinacree, where the number of Friends is very small; but we had the company of a Methodist preacher and his hearers, and it was a solid comfortable season. The following day we had a meeting at Lower Grange, and then rode to Antrim, where we had a solemn, good meeting with a number of the town's-people and the few Friends living there, much to the satisfaction of my mind, which had been oppressed under a consideration of the low state of our Society in the north of

Ireland. Many, who went under the name of Friends, have gone off with those disaffected persons, whose stations in society should have engaged them in endeavours for the preservation of the weak; but as they have proved themselves, by their revolting, unworthy of the blessings which the faithful enjoy, the call is afresh extended to those that are in the highways and hedges, the streets and the lanes, to come in and take their places. After leaving Antrim, I had meetings at Belfast and Milecross. At the former place I had some solid conversation with a man of considerable note in the world, who appeared to be under convincement, but finds it hard work to give up to what he believes to be right. I left him in a very tender frame of mind, with a belief that the opportunity would be an encouragement to him, more cheerfully to submit to the cross, which many stumble at, and thereby fall short of the reward of that peace which the world can neither give nor take away. From Belfast I went to the Quarterly Meeting at Lisburn, the several sittings of which were, I trust, solid and profitable seasons. The late difficulties they have had amongst them, [occasioned by a number of persons denying the Christian principles of the Society] were the means of the discontinuance of the Select Meeting, the elders having all lost their stations, a part of them having been dismissed by the overbearing influence of the Seceders before they left the Society. Only one member was left who was in the station of a minister, and the meeting was consequently discontinued by direction of the

Quarterly Meeting. The situation of the society being now more favourable, I proposed for consideration the propriety of reviving the meeting of ministers and elders, as a measure very necessary for the health of the body, there being, within the compass of the Quarterly Meeting, several who appear as ministers. The meeting was unanimous in recommending to the Monthly Meetings a care in the appointment of suitable persons to have the oversight of the ministry, excepting one Friend, who I feared would prove an opposer of this prudent means for the preservation of a living ministry.

A minute was accordingly made and sent down, and I felt released from the concern of mind I had laboured under, in the course of my visit to Friends of this province, hoping that the judgment of Truth will be placed over opposing spirits. The appointment of elders, as fathers and mothers in the church, is a wise measure, if such are chosen who fear God and hate covetousness; and such I hope may be found here. Next day I rode to Lurgan, and put up at Thomas Houghton's, a Friend advanced in years and infirm in body, I was comforted in finding him desirous of preparing to leave his possessions in peace, being sensible that he has been too much attached to business. Having accumulated a large portion of earthly treasure, he is now desirous of distributing it, so that it may do some good. I had much conversation with him, and found that he was careful to appropriate it for benevolent purposes, and that he contributes largely for the

purposes of society, and helping to repair and build meeting-houses, educate the children of the poor, &c. Well would it be if more of the wealthy cherished this disposition, and spent their substance in like manner, rather than placing their children in possession of great estates, thereby giving them wings to leave the Society, to soar above the simplicity and humility of the Gospel, and indulge in high life, far removed from the usefulness and self-denial of a Christian, and unmindful of the importance of having their accounts in readiness, as good stewards, when the solemn summons arrives, "Steward, give an account of thy stewardship, for thou mayest no longer be steward." From Lurgan I rode to the house of Thomas Green, near Charlemount, where I found a comfortable respite from travelling for a few days, in which time I wrote a short epistle to Friends of Stanford Quarterly Meeting, as follows:

Epistle to Stanford Quarterly Meeting, written whilst in Ireland.

Dear friends,

In the language of the beloved apostle I salute you; "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort those which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The uniting influence of this comfort remains un-

diminished, and is to be witnessed by the faithful followers of Christ in our day, as well as by the primitive believers. It is precious in its nature, and vouchsafed by its holy Author to support under the various trials that await his servants. In the enjoyment of a measure thereof, my mind has been engaged this morning by the remembrance of you, although far separated in a distant land. I have felt you preciously near, desires have been raised in my mind for your comfort in the bonds of Gospel fellowship, and that you may witness its cementing virtue, to render you truly one another's joy in the Lord, that you may comfort one another in all your tribulations. Truly, if you are partakers of that peace which is from God the Father, this will be your delight, in preference to any indulgence that arises from self-love, that seeketh only the support of self, and those whom we are placed over by the ties of nature, or those who may walk in the paths of self-indulgence with us. We are all in a tribulated path as inhabitants of the world, and have need of all the comfort we can afford one another.

May we, brethren and sisters, all study so to fulfil our duties, that nothing of an evil tendency may get the ascendency over us, or separate us from "the unity of the spirit in the bond of peace." In this happy state, those that have a greater share of tribulation than others, have the sympathy of their friends, and partake thereof to their refreshment, as a cordial reviving the drooping spirits, even of him that labours under the pains of the body. But he that languish-

eth and hath no cordial administered to him, fainteth, and finally dies away; and where any thing of a poisonous nature is administered, his sufferings increase, and presage a speedy dissolution. Seeing we are social and intelligent beings, professing a belief in the consolations of the holy Spirit, and called upon to seek them, let none think to obtain them, or to be able to administer them, but by an engagement of mind that preferreth the righteous cause of God to our earthly joys. "God is love," saith the apostle, and "they that dwell in love dwell in God, and God in them." Thus they are near to the fountain of consolation, and are enabled to comfort one another in all their tribulations. May you be enabled to come up in usefulness in the militant church in your day, that you may bear testimony with the beloved apostle to the sufficiency of Divine love. I often remember the seasons of refreshment we have had together, wherein we have known this as the streams of that river which makes glad the whole heritage of God. I also remember that sometimes these streams were obstructed, so that there was not an uninterrupted flowing of them. As these streams of Divine consolation are very precious, we certainly ought to endeavour that the comfort resulting from them may be witnessed by all, and that the aged may be strengthened, the middle-aged animated, and the dear youth invited to bend their necks to receive the yoke upon them, that there may continue to be a succession of those who prefer "Jerusalem to their chiefest joy." Many particular obstructions to this

present to my mind, but none so forcible as where there is not a guard maintained against the love of the world, and the fascinating customs and fashions thereof. Where this guard is maintained, Zion becomes beautiful; and if she were preserved so by the vigilance of the watchmen on her walls, would become the praise of the whole earth. But her beauty has not been so alluring as it might have been, had her watchmen been on the watch at their posts; the enemy has gained an advantage, and dismay has been spread in the ranks of the army; and in some places the Truth hath not been supported, but some of its testimonies have fallen with those who have fallen. May this not be the case amongst you — many of you have known the heavenly calls, by which your love was turned to the Fountain of true consolation, with desires to partake thereof, and you have been refreshed thereby. Oh! that nothing may deprive you thereof, but that you may steadfastly look unto Him, who can support under every trial, and will continue to supply you with the needful strength for every good word and work. I do not feel disposed to enlarge, but am desirous you may be enabled to feel me in the covenant of life, and be willing to join in a continued and a renewed care, that we may be one another's joy in the Lord, not suffering any thing to divert our minds from the renewings of the Father's love. May this support me, who am exposed to various perils in a distant land. And you, dear friends, in the land of my nativity, may you witness the glory and the beauty of this world

stained in your view, that avarice and covetousness may not have an ascendency over those who are advanced and are advancing in years; nor the youth be left to sacrifice on the altars of vanity, but while cheerfully employed in the necessary cares and concerns of life, be engaged to comfort each other in all your tribulations, and not forsaking the assembling yourselves for the performance of that worship that is due to the Father of Jesus Christ our Lord, even the God of all comfort. So prayeth your friend and brother,

HENRY HULL.

From Grange, near Charlemont, in Ireland, Third month 8th, 1811.

CHAPTER IV.

1811—1812.

Continuance of religious labours in Ireland — Ignorance and rudeness of the people — Leinster Province — Remarkable preservation of Friends during the rebellion — Friends' testimony to plainness in apparel — Dublin Yearly-Meeting — Recrosses to England — London — Yearly-Meeting — Continued travelling — Anxiety of Parents to obtain wealth for their children — Joint labours with Ann Burgess and Eliz'h. Robson — Degeneracy among the descendants of Friends — Tho's. Colley — Remarkable Divine interposition — Scotland — Reflections on detention from home — French prisoners — Cumberland — Westmoreland — Swathmore-hall — Factory children — Substance of a sermon preached in a Methodist chapel — London and its neighbourhood — Mary Dudley — Convincement of J. Glazier and wife — Convincement of a family through the faithfulness of an older sister — Resting in London.

On second-day, the 11th of third month, I rode to Coothill, accompanied by Thomas Green, jr; and a fair being held there on the day after our arrival, we found it best to stay one day longer, in order to be with Friends of that place, as the confusion occasioned by the fair rendered it unsuitable to attempt holding a meeting that day. After the meeting here, I rode to Edenderry, where I found a few well-engaged Friends, and had two meetings with them; and then went to Rathangan, Tullamore, Moat, Ballimury, and back to Moat, where I spent the 23d. It being a fine pleasant day, I passed most of it in the fields and gardens, observing the beauties of the creation, as evidenced in

the springing forth of the buds and blossoms. My mind was clothed with solemnity, and my dear connexions in America were brought near to my mind, accompanied by thoughts of my separation from them, while tears of tender and parental affection stole silently from mine eyes. Thou knowest, O Lord, that I left them in obedience to thy holy command — be pleased to preserve us in thy fear, walking in the way that is acceptable unto thee, and keep us from falling into any of the ways which render unworthy of thy favour, for thou art worthy to be served by us, from whom we have received so many blessings. May we never forget how much we owe unto thee, but always be willing to sacrifice whatever thou callest for. Amen.

Second-day morning, 25th, rode to Birr, where we had a good meeting, notwithstanding the rabble compassed the house, in order to disturb us; and the key being left in the door they locked it, and made a noise at the windows after I stood up. But the calming influence of the power of Truth stayed the minds of the assembly, many of whom were not Friends, so that little notice was taken of the rude behaviour without. The meeting ended with thanksgivings and praises unto Israel's Shepherd, for the continuance of his care over those who put their trust in him, with humble prayers for the blessing of preservation to those who were engaged to turn from the wickedness of their ways. When the meeting was over and we got into the street, we found the attention of the rabble turned away from us by a desperate fight, in which several were engaged,

with a fury comparable to that of ferocious beasts, knocking each other down with whatever they could lay hold of for the purpose. Thus the days they call holy are spent in some parts of Ireland, the people being kept in ignorance by selfish priests, who teach them to refrain from labour on these days, that they may thus have a pretext for receiving money from them, as a compensation for unavailing ceremonies and services. These popish holidays, instead of promoting morality or religion among the people, make them worse, and expose them to many evils; encouraging idleness and causing the holy name to be blasphemed, and the way of Truth to be evilly spoken of. No marvel that the priests endeavour to keep the people in ignorance, for if they had the privilege to see and judge for themselves, they would find that their teachers were too generally promoters of the kingdom of antichrist, even whilst they are professing to advance the cause of Christ Jesus our Lord. These pretended holy days are an offence to the holy God, to whom vengeance belongeth, and who will render righteous recompense upon the heads of these deceivers of the people.

On the day following I had a meeting at Roscrea, and one in the evening appointed for the inhabitants of the town to good satisfaction, and next day one at Knock, where I met my dear friends and fellow-labourers in the Gospel, Martha Brewster and Susannah Hill. We had very solid meetings at Mountrath, one for Friends and one for the town's-people, in which the

power of Truth arose over all opposition, and all spirits seemed brought into reverence — blessed be the name of our holy Helper.

The 30th of third month, the Select Quarterly Meeting for Leinster province was held; and on the following day, being the first of the week, a large number of Friends being assembled from the different constituent branches, meetings for Divine worship were held in the morning and evening. The appearance of Friends was commendably plain and consistent with our religious profession, and the meetings were edifying seasons; the presence of Him who promised to be in the midst of the two or three who are gathered in his name, being evidently witnessed to stay the minds of the people, and still the spirits of the true worshippers. This solemn covering spreading generally over the meeting, there seemed to be an uncommon degree of the cementing influence of heavenly love over the minds of Friends, which had a profitable effect in preparing them for the business of the church. This was transacted on the following day in a spirit and manner, which evinced the prevalency of desire, that the church might arise and shake herself from the dust of the earth, and put on her beautiful garments. The parting meeting was also a good time, in which humble petitions were put up for preservation from the contaminating things of this life, and that when separated from each other, we might witness the extension of his help, who had condescended to be with us while together, that so we might be enabled to advance the

Lord's cause in our respective allotments in life, and in the little meetings where we belonged. On fourth-day we attended the week-day meeting at Mountmelick, and in the evening had a crowded meeting with the town's-people. The next meeting was at Ballintore, then Cooladine, the Monthly Meeting at Enniscorthy, one at Randall's mills, and at Forrest Ross, and then to Waterford; where I attended meeting on first-day morning, and then rode to Henry Ridgway's, where I received a cordial welcome, and found their kind and sympathetic attention truly grateful. During the few days I rested there, a very respectable woman, who is under convincement, came to see me. Her father is a clergyman and her husband a magistrate, which occasion her some close trials from their opposition to her coming among Friends. Her husband is greatly mortified at her declining to attend the established worship, and wholly refuses to permit her to attend Friends' meetings, though in other respects he is kind to her, and promises her every indulgence she can desire, if she will not become a Quaker. She lives some miles distant from a meeting, and does not go to it; but spends her time in retirement while Friends are at meeting. Hearing I was in the neighbourhood, she came to spend an hour or two with me; and we had a very tendering time in solemn retirement before the Lord, with which, at parting, she expressed great satisfaction; her tears flowing freely in gratitude to God for the favour. She appears to be a wise and discreet woman; and although some

persons think she is not sufficiently persevering in going to meeting, in opposition to the will of her husband, yet I found nothing to impress my mind on that account; but think she is well grounded in the principles of Truth, and that by a prudent care she may make her way more effectually with him, than by opposing him so as to irritate his disposition and set him against Friends.

In being at Enniscorthy, Wexford and other neighbouring places, the horrors recently produced by the rebellion seemed to be revived in my mind, giving rise to serious and sorrowful reflections, and leading me to contemplate the mercy and strength of Omnipotence. Great, indeed, was the Lord's kindness to Friends, preserving them amidst the dreadful carnage, as well as the sufferings which others passed through. When human blood flowed in streams through the streets and multitudes were piked and thrown into the rivers, burnt in barns, houses, &c., and in many other ways tortured and slain, not one Friend was known to be killed, save a young man, who forsook his peaceable principles and took up arms for his defence. If we forsake Omnipotence, whither shall we flee for help! If he is humbly relied upon, he will be unto his people as a wall of defence, and make a way when there appears to be no way. But too many of those who saw these marvellous works of the Lord, and how his delivering power was vouchsafed, have forgotten these his mercies, and gone their own ways into the world. Alas! saith my soul, for these! So evident were the favours

shown to Friends, that many other persons sheltered themselves in their habitations, and those of the Society who had deviated from the plain attire by which Friends are generally known, now saw their folly. In those calamitous times, fashionable clothing, of an expensive kind, was rather a passport to death than to honour; and at all times it is more an evidence of a weak understanding, than of a sound mind; for neither religion nor reason point it out as a means to promote the usefulness of the wearer. The great departure from plainness, which is evident among many of our young people, is rather a proof of their folly and ignorance, than of wisdom; since it is beneath the dignity and nobility of a Christian mind to be so much employed about, and pleased with, the covering of the body. In some it may be more the effect of the parents' pride, than that of the children; but this testimony of our Society to a simple, useful and not expensive manner of dressing and living, is grounded in the Truth, and innovations will never be able to sap the foundation or overthrow it. I would recommend to my dear young friends, to endeavour to see from whence those desires arise which lead them to follow and copy after the fantastical dresses and habits which are so continually changing. Neatness and cleanliness are certainly commendable, and if rusticity is offensive, simplicity is not; and surely simplicity and self-denial become a people called, as we are, to bear a testimony to the purity of the religion of Jesus Christ. I grant, that there is no religion in the cut or colour of a

garment, but the exterior appearance is often an index of the mind; and if the inside of the cup and platter be made clean, the outside will be clean also — men do not gather grapes of thorns, nor figs of thistles; and conformity to the world in any of its corrupt ways and fashions, is not a being transformed, as the Scriptures of Truth exhort. Let us, therefore, strive so to walk in all things, as the redeemed of the Lord, who make no provision for the flesh to fulfil the lusts thereof, but who are concerned to live unto Him who died for them, that the blessed and happy state of the redeemed ones may conspicuously appear in the eyes of the world, that others may be induced to seek a release from the bondage there is in sin and corruption, and in all the world's evil ways and fashions. Evil communications corrupt good manners; where the precious gives way to the vile, good is oppressed and evil is advanced — thus by little and little the oppressor may gain the ascendency over the redeemed, and bondage may increase, and then suffering will be unavoidable. I much desire that the children of Friends may not be brought up in ignorance, so as not to know the grounds of the religious principles they profess, and why plainness is more commendable than imitating those who change because fashion is changeable.

After attending the Quarterly Meeting for Munster, held at Clonmel, I proceeded toward Dublin, and on my way had a public meeting at Kilkenny, where Friends had been much opposed; but it was largely attended and the people behaved solidly. The Yearly

Meeting at Dublin was large, and the several sittings were solid and edifying seasons. Many precious youth evinced by their deportment, that they were sensible of the renewed extendings of the heavenly Father's love; Friends parted under the sweet feeling of this love, and humble petitions were put up to the holy Helper of his people, that he would be graciously pleased to keep us when separated from each other, reverently dependent upon him; that so we might continue to experience the unity of the one Spirit, and be strengthened to perform the service he had for us, in our several allotments, through his holy help, which had been with us while together, and thus be prepared to ascribe thanksgiving, praise and glory to his sacred name.

The Yearly Meeting to be held in London, being near at hand, I felt my mind at liberty to proceed thither as soon as I could find a passage, but the wind being unfavourable, I had to stay a few days in Dublin, in which time I attended the meeting in Dublin, where I found my mind so comfortable, under a sense of being clear of Ireland for the present, accompanied with a flow of good will to Friends of this city, that my spirit worshipped in silent adoration and thankfulness, finding no occasion to renew my ministerial labours. On fifth-day evening we went on board a vessel, and had a fine run of eleven hours to Holyhead, where we landed and proceeded through Wales. The weather being very damp, and I having taken a heavy cold before I left Dublin, the ride was very painful to

me. We stopped at the afternoon meeting at Shrewsbury, which was a comfortable time, and the following day I rested at Colebrookdale, and then went to London, where I lodged at our friend Joseph Fry's, who with his truly valuable wife, gave me a hearty welcome. During the fore-part of the Yearly Meeting, I was much depressed; for although many solid Friends from different parts of the kingdom were present, yet Truth seemed to me to be at a low ebb, and some who had been accustomed to take an active part in the management of the business of the church, seemed to enter upon it very easily. I found but little strength to do anything; and the few times in which I stood forth, in obedience to Him who I believed called me to labour, I found but little satisfaction. Before the meeting closed, we seemed to be more favoured with the cementing and solemnizing power of Truth, and the meeting ended comfortably. I continued in London a few days after Friends had generally returned toward their homes, and on the 3d of sixth month, paid a visit to several young men, the sons of Joseph Gibbins, a valuable Friend who had attended all the sittings of the Yearly Meeting, except the last; while on his way to this, he was seized with an apoplectic fit and expired in a few hours. My mind was brought into near and tender sympathy with these young men and their widowed mother, under the afflicting event which had deprived her of an affectionate husband, and them of a tender father. Under this feeling I was enabled to minister the word of

comfort to them, from a precious belief, that he had peacefully left the mortal body; and also to encourage them to follow the example he had set them, of dedication to the cause of religion.

Having the opportunity of sitting with Friends of London, in the Monthly Meetings of Devonshire-house and Grace-church street, I had to reflect upon the disposition there is in men to adhere to old customs; as well from the preference I had for the method of managing the concerns of the Society in my native land, as from the attachment I discovered in Friends here to their own mode; and also, the easy way in which they did their business, in some cases, without waiting to feel their minds impressed with religious concern, manifesting little more seriousness than if met to consider any interesting matter relating to the business of this life. Yet I found they were no strangers to the baptizing power of Truth, which, in considering the proposal to recommend as a minister, a precious sweet-spirited woman, seemed to prevail amongst them, and she was acknowledged as such. I thought I saw, that my recommending them to weightiness of spirit, was considered by some as "stamping things too high;" they seemed not to understand me, and I was grieved at the want of a right understanding among the knowing, who certainly had correct views of the letter of the discipline — but where this alone is relied upon, it renders insensible to the Divine life, so that a resurrection through the power of Christ Jesus, the blessed head of the church, is necessary, in order

to do his work. I am fully of the belief, that it would be better for our Society, if there was more generally a dependence upon the Spirit that quickeneth — the humble and sincere labourers would be more comforted, by seeing an advancement in the work of reformation, and our meetings would be more to edification than they now are.

On seventh-day, I set out with Joseph Fry and his truly valuable wife, to attend the Quarterly Meeting in Essex. On first-day morning we sat with Friends at Chelmsford, where was a large meeting, and it ended well; Elizabeth Fry being acceptably engaged in solemn supplication to the Almighty Helper of his people. In the afternoon we had a large and satisfactory meeting at Witham, and the day following rode to Colchester, and put up with our ancient and valuable Friend John Kendall. The Quarterly Meeting was large and solemn, and my aforesaid dear friend, Elizabeth Fry, was, with divers others, acceptably engaged in the ministry.

We then attended a small meeting at Malden, after which we had a sweet time of religious solemnity, and Elizabeth Fry left us; but Joseph continued with me, his wife having freely given him up to the service. Returning to Kelvedon, we lodged with a widow woman, who is left with a large family of children; and she has them in such very commendable order, that the time we were with them was truly pleasant. May the blessings of heaven be showered down upon them. We then had meetings at Copford, Coggeshall,

Boxon, Halsted, Colne, and on first-day at Colchester; in the morning with Friends, and in the evening, a public meeting for the inhabitants, a large number of whom attended. The following day I went to Ipswich, and attended the Quarterly Meeting held there for the county of Suffolk. The want of more devotedness to the Lord's cause, occasioned the meeting to be dull and heavy; it held long, and I hope ended well at last, through the continued mercy and forgiveness of our heavenly Father. Next day I attended the usual meeting at Ipswich, where the word preached, was in declaring the controversy of the Lord against negligent parents, who while careful of their children, and anxiously seeking to provide for them an abundance of the good things of this life, neglect to cultivate the mind and to train their offspring up in a religious life and conversation. The care necessary to provide comfortable accommodations in this life, certainly should not be omitted — parents would undoubtedly fall under condemnation for this; but how much soever this may be attended to, or whatever abundance of riches parents may have to leave their children, they neglect the highest and truest interest of their offspring, who do not endeavour to bring them up in the fear and admonition of the Lord, and place themselves in a situation, wherein they are not likely to receive as much consolation from their children, as if they were walking in the Truth. Oh! that those who have much wealth to leave, would lay these things deeply to heart, and improve by the renewed visita-

tions which are extended, in order to gather them from the barren mountains of an empty profession, and from the thorny wilderness of the world, into the peaceful enclosure of the heavenly Jerusalem. In the evening we had a public meeting, which was attended by many of the principal inhabitants, and the doctrines of Truth flowed with clearness and the force of Gospel authority; praised be Israel's Helper, who enabled a feeble instrument to labour.

Finding that Ann Burgess (now Ann Jones) and Elizabeth Robson, had a prospect similar to my own, of attending the meetings of Friends in Suffolk and Norfolk, we concluded to proceed in company. Ann proposing a meeting with the town's-people at ———, it was accordingly held in a building formerly used as a theatre. A large company assembled, who behaved solidly, and many interesting Gospel Truths were delivered, which appeared to afford satisfaction. The women Friends having supplied themselves with a number of religious tracts, they were distributed at the close of the meeting, and were respectfully received. The next day being the first of the week, we sat with Friends of Yarmouth, and in the evening had a meeting with the inhabitants generally, who assembled in such numbers, that Friends' house was not near large enough to hold them; several hundred standing about the house and in the yard. A very solemn quiet prevailed over the meeting, both during the time of silence and while the doctrines of the Gospel were preached to them. Next day we rode to Norwich, and put up at

our friend Joseph Gurney's. We attended the Quarterly Meeting here, and then had meetings at Tasborough, Tivetshall, Diss, Harley, Attleborough and Wymondham, when we returned to Norwich. Public notice was given of the different meetings, and many persons not of our Society attended; and Truth was in dominion, enabling us to bear testimony against the formal professor, under whatever name he is found; and also to extend a renewed invitation to the humble seeker, to come buy wine and milk, without money and without price. At Tivetshall we lodged at our ancient and valuable friend John Holme's; and I was instructed by his example of patient resignation and sweetness of disposition under affliction, he being much troubled with a very painful disorder.

We attended the fore and afternoon meetings at Norwich on first-day; at the latter of which, so many of the town's-people came in, that their large house was not sufficient to hold them. On second-day we rested at the house of our very kind friends, Joseph and Jane Gurney, and were much pleased with the company of their children, for whom we unitedly felt desires, that they may be preserved from the too general effects of much wealth, viz: a departure from the simplicity which Truth leads into. At present they appear hopeful — one of them particularly, who has yielded to the heavenly visitant, who reproves for the pride of life, has left her finery, and become an example of simplicity and plainness. We found many other young people under Divine visitation as we

passed along, confirming us in the belief of the continuation of the heavenly Father's love toward the children of believing parents, for which we bless his holy name. But, alas! other instances are to be observed, which give occasion for mourning and lamentation, as when the prophet said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Great, indeed, must have been the prophet's bitterness of spirit, as his expressions evince; yet, in the Lord's time his sorrows were mitigated. And the baptisms of the servants of Christ in our day, are known to be somewhat similar; yet at seasons they are favoured as with a brook by the way. From Norwich we proceeded and had meetings at Lammas, North Walsingham and Wells, which was formerly the residence of Edmund Peckover; now, but very few Friends reside here, and some of these are almost totally ignorant of what our religious principles are. We visited them in their families and left some books amongst them, and also distributed a number among those who were not of our Society. They received them thankfully, and I had a secret belief that our visit to this place would be blest to some of them. One young man, a Friend, seemed to be much tendered, and I trust will give up to the renewed visitation mercifully extended to him; but, O! the want of fathers and mothers in Israel.

After leaving Wells, we had a large public meeting in the house belonging to the Methodists, at Fakenham,

where much Gospel labour was bestowed; but my mind was not so fully relieved as in some of the preceding meetings. On our way to Lynn, we had a meeting at Swaffham — attended Lynn meeting in the morning, and had one appointed for the town's-people generally, at six o'clock in the evening. This was a comfortable season, the precious uniting love of our heavenly Father was witnessed among us, filling our hearts with desires for the welfare of the people. The house belonging to Friends being small, notice of the meeting was not widely spread, and dear Ann Burgess proposed our having another meeting the day following, which was accordingly held in the meeting-house belonging to the Independents. A very large number of persons assembled, many more than could get into the house, and the preacher of the congregation was very active in endeavouring to settle the meeting, by procuring seats for the people as they came in. The meeting ended comfortably, and I was thankful it had been held. The minister appeared well satisfied, expressing his desire that the good advice which had been delivered amongst them might be treasured up and improved by. Much tenderness was evident among some of the people.

On the morning previous to the meeting, my companions having proposed visiting the families of Friends in Lynn, we sat with the family where we lodged. I was much depressed in mind, and my bodily strength being but feeble, I informed my dear friends while we were together, that I believed it best for me not to join

in the family visit. A little rest seemed to be necessary for me; yet I made this proposition in some fear, lest it should discourage the dear Friends who believed themselves called to enter upon the visit; but from their reply, I was induced to believe it would not. My mind was much affected with tenderness and filled with humble acknowledgments to the great and good Master, whom we were endeavouring to serve, who had sweetly united our spirits in the labour, and made us willing to be one another's helpers in his blessed cause and service. After the completion of the visit, which occupied only two days, we rode to Downham, and had a good meeting with a number of professors, and in the afternoon another at Wearham. The danger of trusting in the name of being worshippers, without coming to the experience of true spiritual worship, and fulfilling the duties of a religious life, was plainly held forth amongst them. Next day we were at Brandon, where only one family of Friends reside, and these were absent from home. Some of the neighbours attended, and we were not sorry for the pains which were taken to procure the meeting, as it proved a solid good time and ended well. We then went to Thetford, and had a favoured meeting with a number of the town's-people. There is only one member of Society left in this place, and here my labours in the county of Norfolk closed. O! what shall I say for you, the posterity of a people once highly favoured and zealous for the Truth! You have lost the lustre which made them shine as lights in the world, during

the days of persecution. "The gold has become dim, and the most fine gold is changed." The dust of the earth has marred thy beauty — thy sons and thy daughters, in many instances, have swooned in thy streets, because those who stood as fathers and mothers, and who ought to have been such indeed, have not broken bread — spiritual bread, unto them. Many of thy goodly sons and precious daughters, have strayed in the paths of folly, and been lost as in the wilderness of the world. Strangers inhabit your dwellings, and the sons of aliens have taken your possessions, so that the houses which were erected for the purpose of performing that worship which is due to Zion's King, are left as habitations for the owls and the bats, where naught but dismal solitude reigns, instead of prayers and praises proceeding from the lips of grateful mortals, aspiring after the blissful habitations of the righteous. O! what a contrast between the seventeenth and the nineteenth century! Mournful indeed, as respects the decay of zeal in the professors of the ever blessed Truth, as it is in Jesus. But thy King, O Zion, reigneth — his mercies are still known and enjoyed, by those whose allegiance is true unto Him, and he is still graciously disposed to lengthen thy cords and strengthen thy stakes.

In the course of this visit we were generally led in our Gospel services, to serious inquiring persons of other religious denominations, many of whom appeared to be acquainted with pure spiritual worship; and humble, fervent desires were frequently raised, that

these might experience their strength renewed, by feeding on that bread which comes down from heaven. Yet we did not forget the professors with us; and amid all the sorrow we had to endure, on account of the manifest departures from the simplicity and purity of our holy profession, we rejoiced in finding those who seemed sensible of a renewed visitation of good extended to them, with the offers of Divine assistance, upon the terms of repentance for past deviations and a more entire dedication of themselves to the Lord's service, following him in all his requirings. But the number of these is small in this county; may the visit we have made be a means of strengthening them.

At Mildenhall we had a meeting with a few Friends and a number of other societies, to good satisfaction. The baptizing power of Truth united our spirits, and strengthened us to labour in the Gospel, to the humbling of our minds in thankful acknowledgment to Israel's Shepherd, for his continued goodness to poor dependent man, whose greatest efforts, even in the best of causes, cannot produce the precious effects that are witnessed, when the Lord is pleased to vouchsafe his Divine power and spread a covering of solemnity over the mind. When he thus condescends to favour his creatures, both the visiters and visited are encouraged to look unto Him, the source of all true consolation, as the comforter and helper in the time of need.

At Bury we had a pretty large meeting, though the house was undergoing some repairs, and our friends had but a few hours to take down the scaffolds and

prepare it for the occasion. The meeting ended solidly. Next morning we set out for Needham, and as we rode out of the town Ann Burgess asked me if I felt clear of Bury? by which I perceived that she did not; and as we had travelled together in much unity, I felt free to go back.

Next day being the first-day of the week, we sat the morning meeting with Friends, and had a large and favoured meeting with the town's-people in the afternoon. We then had meetings at Sudbury, and at a small town in the vicinity, after which we went home with our friend Samuel Alexander; and having been travelling pretty constantly for several weeks, we rested a few days at his house. Here we parted; the women Friends going to Ipswich, and I to Norwich to attend the funeral of Richard Gurney. From Norwich, on our way to London, we had meetings at Haverhill, Saffron-Walden, Thaxted, Bardfield, Dunmow, Stanstead, and Epping, in some of which Truth reigned to our humble admiration. I spent a few days in London, wrote to my dear family and friends in America, and attended meetings at Grace-church street, Plaistow and Barking. On second-day morning, 5th of eighth month, we rode to Brentford, and had meetings there and at Staines, and visited several persons under affliction; then to Uxbridge, where I had a large and favoured meeting with the town's-people, and next day proceeded to visit the meetings in Hertfordshire, and attended the Monthly Meeting at Luton; it was small, but proved a good time; and now

feeling my mind turned toward York, I bent my course that way. Since I left Uxbridge, I felt much depressed, in reflecting on my long separation from my family and business, and was more discouraged than at any time since I left home. But he who knows the desires of my heart to serve and follow him, caused his precious love and life to break in upon my soul, so that I was enabled again to commend myself and mine to his holy care and keeping, and become resigned to my situation, without feeling any reluctance to encounter the toils and fatigues necessarily attendant on the prosecution of this arduous journey.

Our next meeting was at Leicester, where there are but few Friends; on the following day, at Nottingham, I saw the widow of our late friend John Storer, who appeared in a loving disposition toward her friends, and comforted in the remembrance of her beloved husband, though deprived by death of his company. After having meetings at Nottingham, Mansfield and Chesterfield, we reached Sheffield, where we staid two or three days; attended their meeting on fifth-day and on first-day morning, and in the evening had a public meeting, where a large number of persons assembled, many more than could get into their large house. They behaved very solidly, and were attentive to the doctrines of Truth which were delivered. That devoted and valued servant of Christ, Thomas Colley, sat with us in the morning meeting, for the first time after having had an attack of illness, in which he was given over by his physician. In a visit to his house,

Divine Goodness was pleased to cement our spirits by the holy influence of his love, which sweetly spread over a number of Friends who were present; blessed be his name for the favour!

On second-day, we proceeded to Doncaster, where the power of Truth was eminently vouchsafed for our help, in a meeting we had with Friends and the town's-people. We then had meetings at Ackworth, Wakefield, Leeds and Darlington; at the last two of which I was largely opened to declare to the professors of Christianity, the necessity of doing, as well as hearing, the sayings of Christ. The servants of our Lord Jesus Christ have need of patience in this day, as well as in the times of persecution; for although their sufferings are not now of the same kind as they were then, yet they are many and great; and none more discouraging, than to behold the careless and unconcerned state of some of the professors of Truth, evidenced by the dullness and almost lifelessness of some of their meetings; while those held with persons who are not members with us, are precious seasons, by reason of the renewed extension of heavenly love and the call to come unto Christ Jesus, who is the way, the truth, and the life. Truth is truth, though all men forsake it — it still remains unchangeably the same, and its own excellence will recommend it, even though the conduct of its professors does not. But while we have to mourn the sorrowful declension of some under our name, there are others closely engaged in religious exercise, desiring to keep their ranks in righteousness, so that no

cause may be given to its enemies to speak ill of the ways thereof. Were it not for the precious unity I feel with these, through the love of our heavenly Father shed abroad in our hearts, I should feel discouraged; but my cup is at seasons made to overflow, and I am desirous to persevere in the path allotted me, until a release is proclaimed from the exercises and labours in which I am engaged. This precious love sustains and bears up my spirit, amid all the trials of mind I experience, as well as those of the body, which increase upon me, and I often feel great weakness, especially after long meetings: good is the will of the Lord.

After attending the meetings of Friends in the county of Durham, some of which were solid good seasons, we crossed the Tyne, accompanied by Solomon Chapman, and had a public meeting, and also one with Friends at Shields, from whence we rode to George Richardson's, at New Castle. I had seen George and Solomon in Ireland, and our meeting again was mutually pleasant, we being comforted in each other's company.

They related a remarkable instance of the interposition of Divine help, by counsel inwardly communicated, whereby they were preserved from being buried in the ruins of a house, which fell two days after they were to have held a meeting in it, and which probably would have fallen on the assembly, had they collected in it. But George felt his mind strongly impressed with the belief, that it would not be best to have a meeting in the house, but to go to the houses of Friends and visit them in that way, although he then knew

nothing of the situation of the house. This mode did not appear satisfactory to Solomon, who thought that other persons who often attended Friends' meetings would thus be passed by. But George appeared so clear in the judgment, that it was best to have no meeting, that Solomon yielded; and it is believed that had a meeting been held, the house would have given way with the people in it, the roof being very heavy and the timbers much decayed. It fell in the evening of seventh-day, when there was no unusual wind or other exciting cause — and next day Friends expected to hold their usual meeting in it. I had a meeting in the house while I was in Ireland, and the account of the occurrence led me to consider it a merciful interference of Divine Providence, that it fell at a time when there was no one in it.

At New Castle, my dear companion, John Hull, remained to rest, while George Richardson and I rode to Benfield side, and saw the families of Friends there, being only three in number—the people being engaged in their harvest fields, it did not appear to us best to appoint a meeting.

Taking the stage-coach at New Castle, we rode to Edinburgh in a day; and although it was late when we arrived, we found our kind friend, Alexander Cruikshank, waiting for us at the coach office. On the following day we had a good meeting with Friends and those who usually attend their meetings, and the next day rode to Glasgow. Here our dear friend, John Robertson, met us in the street and conducted us to

his house, and on first-day we sat with Friends in their usual meeting, and had a large public one in the evening at the town-hall. Proceeding on our journey, we went to Kinmuck, where we met William Forster, George Saunders and Anthony Wigham, on their return from a toilsome journey through the north of Scotland and adjacent islands; they went on to Aberdeen, and my companion and I to a meeting at Old Meldrum, where Friends have a meeting-house and two elderly members are still living, though the meeting is discontinued. The people were long in assembling, and some of them made a noise about the doors; but after I stood up they generally came in, and the meeting ended solidly; and the day following we had a large and good meeting at Kinmuck. Friends in these parts live in great simplicity, and receive their friends with great hospitality; their kindness and love abundantly compensated for the want of many conveniences which are furnished by the more opulent, amongst whom, however, notwithstanding they abound in the good things of this life, I have not at all times found as much satisfaction as among these poor Friends.

Friends generally attended the meeting, except dear old John Cruikshank, who was too infirm. He was much broken into tenderness when I parted from him, and expressed his hope that I should be rewarded for coming so far to see them. Returning to Aberdeen, we found William Forster and his companions there, and we all lodged at our kind friend Jane Cruikshank's, who, with her daughters, made us very welcome. May

he who is the Father of the fatherless and a Judge for the widow, reward them for their abundant kindness to his servants, to whom their house is always open, as they pass along in the service of Truth. In the meeting on first-day morning, the love of our heavenly Father united our spirits: and at five o'clock, P. M., we had a crowded meeting, when the condescending goodness of Israel's Shepherd was conspicuously manifest, enabling me to set forth his great love to mankind, from the words of the apostle, "It is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God." A holy solemnity covered us — the people were very still, and we united in humble petitions to the Lord on high, that his light might break forth upon mankind, as when he said, "Let there be light, and there was light," acknowledging our renewed conviction, that his power was undiminished, the work his, and that the praise belongs unto Him, with his dear Son, our Lord Jesus Christ, the Lamb Immaculate, now and forever more, Amen. Dear old John Wigham said he thought it, through Divine favour, the best meeting he had ever attended in that place. I write not these remarks to exalt the labour of the poor servant, but in humble acknowledgment to our holy Helper, and to bear testimony of his goodness to the people; — I believe it was a season that will not soon be forgotten by some who were there, and in which the good Shepherd of the sheep was pleased to invite those who are athirst, "to come buy wine and milk, without money and without price."

On second-day we took our seats in the mail-coach, and after a season of religious retirement with our dear friends, in which my mind was humbled under the renewed overshadowing of Divine Goodness, we set out for Edinburgh, where we arrived next day. At Aberdeen I received letters from my dear family, giving accounts of their health — they are almost constantly in my remembrance, and but few hours pass without deep thoughtfulness respecting them; yet I do not find myself under condemnation for leaving them. I settled my outward concerns as far as I could, as if I was never to return, and commended them to the keeping of the heavenly Care-taker. I love them tenderly, but left them in the belief, that it was at the command of Him to whom I owe my all. He has supported me in humble confidence, that he will do right with me and mine — that it is my business to visit the churches in this land, and that in so doing I shall be blessed with the support of his love, which, at times so fills my heart, that tears of joy flow from my eyes. When I think of my beloved family and friends in America — of many with whom I am acquainted in this country and in Ireland — of the poor French prisoners in England, and the English prisoners in France — of the many widows and fatherless children, made such by the calamities of war — of how many are trained up to butcher one another in the field and on the ocean, and remember the poor slaves remaining in cruel bondage to gratify avaricious men, my heart is moved within me. The love of my heavenly Father

is my support in heights and in depths. O! may I never know a separation from it; for it is this which enables me to say, Thy will, O Lord! be done, as respects myself; and if unrighteous men still continue to dishonour thy holy name by their evil works, and the Gospel of peace and salvation by their cruelties, yet verily, there is a reward for the righteous — verily thou art a God that judgeth in the earth. I know that my Redeemer liveth — O Lord, keep my soul as thou hast graciously kept it hitherto, and make use of me as thou in thy wisdom may see meet, if I may be instrumental in spreading the knowledge of thee amongst the inhabitants of the earth. I murmur not at the privation of the society of my dear connexions at home; but once more, O righteous Father, commit them to thy holy keeping — blessed be thy name — Amen.

After writing the foregoing, I attended a large meeting held in the evening at Edinburgh, where many Gospel truths were delivered; but not so much to the relief of my mind as at some of the preceding meetings. On the following day I sat with Friends, and a holy solemnity spreading over us, I was opened upon the situation of the meeting, from those words of the apostle; "Behold how great a fire a little matter kindleth," relating what had been brought to my remembrance while sitting among them. I observed that one man was so nettled, that he was not able to sit still; but Truth was in dominion, and its testimony was set over every opposing spirit, — the humble were comforted and the great name of Israel's Helper

blessed. Seldom have I known a time, when the followers of the Lamb had a more complete victory; but all through his power which enableth to bear testimony to the peaceable spirit of the Gospel. O that all may guard against the destroying spirit, as against the destructive element!

We again took the mail-coach, and reached Hawick about ten o'clock at night. There are only two families of Friends here, who appear glad to see their friends, and I trust will continue to increase in their love to the precious Truth. A number of the French prisoners passing along under a strong guard of soldiers, when we were about leaving Edinburgh, my mind was affected in beholding their emaciated looks, from long confinement; and the reflections occasioned by the sight, caused me to feel sorrowful as we rode along in the coach. O professing Christians! great are the inconsistencies of your conduct with the religion you profess, when engaged in the cruel business of war, and inflicting sufferings one upon another.

From Hawick we rode to Carlisle, and attended their meeting on first-day, in which I was humbled under a renewed consideration of the goodness of God. Alas! for the want of weight in some of the members of our Society, by which the youth are sometimes discouraged from submitting to the holy yoke and cross of Christ. In the evening held a meeting for the town's-people, but not to so much satisfaction as at some others. Where the peaceableness of the religion of Jesus Christ is advocated amongst those who are

not under the influence of his love, there is not so much willingness to receive it, as where a consistency with its benign principles is maintained by its professors. On second-day had a comfortable meeting at Hesketh New-market, and the day following sat with Friends at Setmarthy, where John Phillips met us, whose company was pleasant. He had spent a part of his life in the English navy, and was rapidly promoted in consequence of his bravery, and was on the eve of further advancement, when he forsook the service of the king, and enlisted under the banner of the Prince of peace, and is now a humble disciple of the cross, and mighty in the Scriptures.

We rode to Cockermouth, and put up at the house of Deborah Robertson, whose husband had deceased only a few weeks before. I had seen them together in Dublin, and received from him a kind invitation to make his house my home, when I came here; and now finding his widow in deep affliction in consequence of his sudden removal, I was led into tender sympathy with her, in contemplating the uncertainty of all earthly enjoyments. In the evening I sat with the ministers and elders of Cumberland, who had assembled to attend their Quarterly Meeting, which was held the following day; after which there was one for worship, in all of which the Master of our assemblies was graciously pleased to assist in advocating the cause of Truth, as supported by the humble, faithful followers of the Lord Jesus, and in bearing testimony against a sluggish disposition, in which some of its professors

were found. There was a large number of fine looking and promising young people present, who were encouraged to a faithful dedication of themselves in the cause of Truth and righteousness. We then attended meetings at Broughton, Graysouthen and Pardshaw, where the collection of people was very great. Notice having been given at the close of the Quarterly Meeting, of our intention of being at this place on first-day, and the weather proving fine, companies of people were to be seen coming over the moors from the neighbouring towns and villages, as though they had been going to a great fair. Some of the aged Friends said, they had never before seen so large a meeting at that place. It was remarkably solid, and the people dispersed in a quiet and orderly manner. We dined with James Graham, an aged minister, who seemed to rejoice in thankfulness for the favour, and said he believed an increase in the Truth would be witnessed, and the minds of some be brought nearer, through the mercy of the Lord thus continued to them. He rode to Whitehaven with us, where we had a crowded meeting the same evening; several hundreds of the people not being able to get into the house. After this we had two meetings at Cockermouth, and on fourth-day, the 2nd of tenth month, we left Cumberland and went to Kendal, in Westmoreland, to attend the Quarterly Meeting; the several sittings of which were solid good seasons, in which the renewed extension of heavenly love united us together in harmonious labour for the prosperity of the Lord's cause in the earth. Seventh-

day we rested and wrote letters, and next day being the general meeting at Windermere, we attended it. In the evening we had a large public meeting at Kendal, which, through the condescension of our holy Helper, was a season of favour. On second-day evening, we had a meeting at Hawkshead, which I trust ended well. We proceeded to Ulverstone, and took a walk to see the meeting-house at Swarthmore, and also Swarthmore-hall, where George Fox resided after his marriage with the widow of Judge Fell. The estate is not now in possession of the descendants of Judge Fell, and is much out of order, making probably a very different appearance from what it did when George Fox and his cotemporaries found a comfortable asylum there. The house he left for a meeting-place, is in good order, and a few articles of furniture given with it, also remain there. Friends were never very numerous in these parts; but there is at present a goodly number of hopeful young Friends, for whose encouragement I was concerned to labour. We had a large public meeting with the inhabitants, held in an assembly room at Ulverstone, then to Haight, Kendal and Grayrigg. At this place, Rachel Wilson, a devoted servant of Christ, formerly lived, and it was then a large meeting, while that at Kendal was small. Now, many Friends reside at Kendal, and but few here — though some revival has of late taken place. The meeting-house, which is situated in a dreary place, was formerly occupied by Jonah Thompson, as a school-house; and here the late Samuel Fothergill and his

brother, doctor John Fothergill, with several other eminent Friends, received part of their education. In the evening we returned to Kendal, and next morning proceeded to Preston Patrick, near Camsgill, where we had a large and good meeting; then to Yelland, a very neat village, and were at an evening meeting, from whence we rode next day to Lancaster. We attended the usual morning meeting, and in the evening one appointed for the town's-people, which was large. On second-day I set out to attend a meeting appointed to be held at Wearsdale, at two o'clock, but our guide missing the way, and it raining and blowing very heavily, and our road bad and laying over a moor, it appeared doubtful whether we could reach it in time. A young man of whom we inquired the road, perceiving our tried situation, kindly offered to conduct us, which we gladly accepted, and by his assistance reached the meeting in time; a considerable number of persons were assembled, and although we got no dinner, we were thankful that we had been enabled to reach the meeting. After a meeting at Wray, where there are but few Friends, we rode to Bentham, and put up at Charles Parker's, who is concerned in a manufactory. Here more regard is paid to the welfare of the children employed, than in some other places; they are careful to preserve good order among them, and employ a man to instruct them in reading, &c., during certain hours, for which no deduction is made from their wages. I have often been affected with tenderness and pity, when I have beheld large numbers of poor little children,

put to labour at so early an age, and left to grow up in ignorance and a prey to immoral examples and conduct; and it was a satisfaction to see some of them cared for as these are; indeed, there seems a growing concern for the education of the children of the poor, and many benevolent persons of both sexes devote a few hours on the first-day of the week for this laudable purpose. We had two meetings at Bentham, one for Friends and another for the town's-people. The children of the factory being discharged an hour earlier for the purpose, many of them came to the meeting, looking very clean and neat, and in good clothing, which is often not the case with the poor in this country. If men of wealth, who are concerned in manufactories, had the good of those they employ more in view, than mere profit, there would not be so much cause for complaint that those establishments are nurseries of vice; but so long as pecuniary gain is a primary object, this must continue to be the case. How excellent is the precept laid down by our blessed Lord, "Whatsoever ye would that men should do unto you, do ye even so unto them." When looking over the children in these manufactories, I have often been brought to consider them as my own, or to place my own in their situation; and O! how consoling it must be to parents who wish well to their dear children, to see them cared for in best things by their employers. And on the other hand, how pleasant must be the reflections of the employers, when they endeavour to do justly and act with Christian kindness toward those

who are in their service; — if their profits should not be so great, yet there is more satisfaction in seeing the employed happy and comfortable, than there can be in the increase of riches and living in sumptuousness and grandeur, whilst those who labour for them, and the poor generally around them, are miserable and destitute. O ye professing Christians! go ye and consider what this meaneth, "I will have mercy and not sacrifice!"

We passed on to Settle and Thornton in the Clay, and then crossed the moor to Lothersdale, where we had two meetings. The renewed extendings of Divine love, raised in the heart grateful acknowledgments to the loving kindness and forgiveness of our merciful Creator, still offered to the acceptance of his revolting children, many of whom are situated hereaway. Mixed marriages and the consequences arising out of these, furnished cause of lamentation over the children of some who had stood faithfully in their day for the cause and testimony of Truth. O, praise ye the Lord, for his mercies endure forever!

The following day we had an unusually large meeting in Skipton castle, which was to good satisfaction. How different this from the days when Truth first broke forth, after a long night of apostacy, when our predecessors in religious profession were shut up in castles and prison-houses, secured with bolts and bars; now the doors of castles, court-houses, assembly-rooms, and other public buildings, are freely thrown open to accommodate our meetings, and there seems an almost

general willingness to attend them. May the professors of Truth be deeply humbled, and brought to an earnest engagement to let their light so shine before men, that others seeing their good works, may glorify our Father who is in heaven.

Our next meetings were at a town near Fairfield, Wethersdale and Otley. On the way to the latter, one of the springs of our carriage broke, and the road being bad, and rain falling heavily, we had considerable difficulty in reaching it in time, having to take turns in walking; but it proved a satisfactory season, which more than compensated for our trouble. We next went to Rawden, where we were met by Sarah Hustler, and went home with her to Undercliff, the late residence of her valuable mother, Christiana Hustler, who had been deceased about four months. Their house had long been a place of rest and refreshment to the messengers of the Gospel, and now proved so to us, though the remembrance of the removal of its late worthy possessor was some alloy. Dear Sarah, however, is no less a succourer of the Lord's servants than was her precious mother, and is also a public advocate for the dignified cause of Truth and righteousness; — peace be within her dwelling.

Friends' meeting-house at Bradford being under repair, the Methodist chapel was hired, and we had a large public meeting, about two thousand persons attending. We then took meetings at Gildersome and Leeds, and had one in the evening at Brighouse, where the power of the Highest raised me up to bear testi-

mony to the purity of the Gospel ministry, and to that upright walking which dignifies the profession of Christianity. I have seldom been sensible of a more stripped state, than when I took my seat in the meeting; and after I felt an engagement to stand up, I had to proceed in much simplicity; but by degrees, the waters arose until they became a river to swim in, "a place of broad rivers, wherein goeth no galley with oars, neither shall gallant ship pass thereby."

Next day we had a meeting in the Methodist chapel, at the same hour at which their minister was to have preached them a sermon, and which he informed the people at the commencement of our meeting "should be preached on the following Tuesday evening." I soon after stood up and informed the people, that our views of Divine worship and of Gospel ministry, did not admit of our concluding beforehand, that we would preach, or on what subject we would speak, and that I had taken my seat among them without even a thought of what might be the subject of communication, believing that both the preparation of the heart and the answer of the tongue, were from the Lord, the consideration of which had deeply impressed my mind since I had taken my seat, with desires that the professors of Christianity might consider that our Lord Jesus Christ has declared, "Without me ye can do nothing;" — that an humble dependence upon the assistance he might be graciously pleased to vouchsafe, when he condescended to meet with those who met in his name, would stay their minds in reverent waiting

upon him, so that they would not be found warming themselves with a fire of their own kindling, lest in the end they should have to lie down in sorrow. The nature of Divine worship, and the qualification necessary to enable a minister to preach the Gospel aright, opened with much clearness on my mind, and I had to speak largely upon them; — the aforesaid minister was very attentive and expressed his assent to the doctrines delivered, though his practice seems so contrary.

Accompanied by dear Sarah Hustler, we had meetings at Leeds, Gildersome and Halifax, Huddersfield, Wooldale, Highflats and Burton. At this place John and Elizabeth Hoyland met us, and brought letters from my beloved family, which afforded me much satisfaction. Here I also met Thomas Shillitoe, who had recently returned from his arduous labours in visiting the drinking-houses in some parts of Ireland; and our meeting was to mutual satisfaction. In the evening we had a large meeting with the town's-people in Barnsley, and the following day rode to Sheffield, where I rested and wrote letters home.

On third-day rode over the hills to Bakewell, in Derbyshire, where only two families of Friends reside; we had a meeting in a house belonging to the Methodists, and proceeded to Monyash, Furniss, Breach and Derby, a town noted for the sufferings of George Fox, soon after he came forth as a preacher of the Gospel. Until lately, Friends had not a meeting settled at this place, but several being convinced, have joined the Society, and a good meeting-house is now erected, in

which we had two meetings, the last very crowded, several hundreds not being able to get in. Our next meetings were Castle-Donnington, Loughborough, Leicester, Hinckley, Hartshill and Tinmouth; some of which were highly favoured seasons, others trying, from a sense of the want of greater dedication to the cause of Truth, in consequence of which a lifeless formality too much prevailed amongst the professors of Truth in our Society, as well as under other denominations.

At Litchfield there is no meeting, but a few convinced persons live there, and I was comforted in the prospect that a meeting would be settled there in time to come. We had a satisfactory one in the court-house, and then rode to Birmingham; attended their meeting on first-day morning, and had a public one in the evening, and visited some under affliction. We then proceeded to Coventry, Warwick and Radway; the last a poor little village, in a low, marshy situation, the houses mostly covered with straw, and the inhabitants in low circumstances. Our accommodations were in the humble cottage of the widow Somerfield; and though far from elegant, it was a mansion of contentment, and kept with neatness and cleanliness. She received us with true affection and openness, as the servants of the church, and entertained us with hospitality. Her occupation is that of a stay-lace maker; and in reflecting on her situation, and the sweet content that was apparent, I thought her happier than the queen on the throne, being free from the fears and

cares of royalty. In the meeting at this place, I had to urge the necessity of parents being concerned to train up their children in the way they should go, they being placed as delegated shepherds over them during their minority, and as such must give an account. Whilst I was speaking, some lads who were not the children of Friends, behaved in an unbecoming manner, whispering and laughing; which caused me to stop and direct the attention of parents to the fruits of their neglect, and also to admonish the boys for their unmannerly conduct; after which they were quiet.

After spending a few days with my kind friend John Hull, who has been my companion for nearly four months, he accompanied me to the house of Joseph Fry, at Plashet, which I considered my English home, from whence, on fourth-day, I went to Gracechurch street Monthly Meeting, in London, where I found no command to engage in vocal service, but felt a comfortable degree of solemnity spread over my mind, and was glad to see the faces of many of my dear friends. In the meeting for discipline, I was engaged to bear testimony to the necessity of moving in the management of the affairs of the church, under the impressions of religious duty. On first-day, I attended meeting at Croydon, and next morning visited the widow Low and her children, who had buried her son Richard the day before. After attending the morning meeting in London, I went to visit dear William Dillwyn and his family; who, having numerous correspondents in America, gave me more recent intelligence respecting

my native country, than I had received. He appears glad to receive his friends from our land; and though his health is declining, yet his mind, which has long been usefully engaged for the good of his fellow men, is still alive to the cause of humanity. Having lived to see the labours for the abolition of the slave trade, in which he bore a considerable share, crowned with success, he is now exerting himself with others for bettering the condition of the slaves in the West India Islands, and for ameliorating the sanguinary laws of Great Britain, by which the lives of so many human beings are annually taken, for stealing — in which effort, I hope they may be as successful as in the former.

I was next at Winchmore-hill and Hartford meetings, and visited John Prior, whose wife made an acceptable visit, in Gospel love, to America. On the voyage thither, she met with a remarkable deliverance, their vessel proving so leaky, that with all the efforts the crew could make, they were unable to prevent her from sinking; and shortly before she went down, a vessel hove in sight, and came up in time to rescue them from a watery grave. At Baldock we had an evening meeting, and the Friends being generally from home, a young woman undertook to have notice spread, and despatching her brothers in different directions, the work was completed with much cheerfulness and alacrity. On first-day, I was at Hitchin meeting in the forenoon; in the afternoon the ministers and elders of the county met; and next day, being the 16th of

the twelfth month, the Quarterly Meeting was held. The situation of Friends, as professors of the Christian name, and engaged for the maintenance of the discipline of the church, excited my tender sympathy; much weakness being apparent, particularly on the men's side of the house. A sense of this among themselves, produced a willingness to receive the counsel imparted to them in Gospel love; and I trust the season was one of some profit, at least there seemed an increase of tender love one for another, and a renewed desire that they might be enabled to arise and put on strength in the name of the Lord. In the evening we had a large and comfortable meeting with the town's-people, and next day rode to Ampthill, in Bedfordshire, and had a large meeting with Friends and others; and next day being the usual mid-week meeting, we sat with the few Friends and those from Ashwell. In the evening had a meeting at Luton, where there is but a small company of Friends; and having been much stripped lately by death, they appeared in a humble and tender state, and I felt much sympathy for them. We had an evening meeting at Royston, where there are but two members of our Society, who are engaged to keep up their week-day meeting, although several others live in the town; then went to Buntingford, where there is no mid-week meeting. Alas! the Truth is at a low ebb in most places in Hertfordshire; and yet there is much room for labour by the Lord's servants, if they are entirely devoted to his service, for we found an open door set

before us in the minds of many who are not members, and much labour was bestowed; but the Lord only can give the increase.

The Quarterly Meeting for London and Middlesex drawing near, we set our faces toward Tottenham, in order to attend it, and were at the first-day meeting there. On second-day the meeting of ministers and elders was held in London, which was largely attended, and I had some observations to make on the advantages resulting to the church, from the ministers and elders keeping their stations and places in true dedication and singleness of heart, so as to be ready to obey the call of the Lord, in visiting the dispersed up and down in the nation; for want of which godly concern, in the watch-men and watch-women, it is to be feared many have gone astray, and the waste places of Zion have been enlarged. Having been very unwell for some time past and my strength gradually declining, I felt very poorly after meeting; but through the kind attention of my dear friend and sister Elizabeth Fry, I was refreshed and recruited, so as to be able to attend the Quarterly Meeting. During that part of it appropriated particularly to Divine worship, the power of Truth was in dominion, and several Friends were engaged in the line of the ministry. In the meeting for discipline, there appeared a want of solidity in transacting the business. There are, however, many dear Friends in and about London, with whom my spirit is nearly united, and I prefer them to myself, for their greater experience; but, alas! others give

evidence, that they are not baptized for the work, though they may keep very strictly to the letter of the discipline. O! that it was otherwise with them, that the visited youth might be encouraged by their example, to come forward in the right line.

A meeting being proposed by Mary Dudley, to be held on third-day morning, I attended it, though very weak in body, and it proved a favoured season—several Friends being engaged in testimony and supplication. Some time before the meeting concluded, I was under great concern, lest the work of the imagination should be substituted for the putting forth of the heavenly Shepherd. There needs a care on this account, when seasons of Divine favour are experienced, and the waters are up. The Lord is a God of order, and deliberation and care are necessary, that we do not move too soon one after another; and an abrupt breaking up of a meeting immediately on a Friend's sitting down, is not of good report. I found my seat rather a trying one, not being willing that any rightly concerned Friend should be deprived of an opportunity of expressing what was upon their minds; yet very desirous we should be preserved from unnecessary speaking. The meeting was large and ended solidly. After this I went with my kind friends Joseph and Elizabeth Fry, to their house at Plashet, and rested some days, and was favoured with an increase of health and strength.

First-day, 1st of first month, 1812. Two days ago, I set out from London with my beloved friends Eliza-

beth Fry and her sister, Priscilla Gurney, to visit the meetings in Surrey and Sussex. We had an evening meeting at Dorking, which was satisfactory, although the people were long in assembling. Next day we were at Rygate, where the number of Friends is small, and but few other persons coming in, as I took my seat discouragements seemed to crowd into my mind; but I was soon turned from them, by the spreading of a holy solemnity over us; the Master of our assemblies graciously condescending to manifest himself among us, which was reverently acknowledged in supplication, returning thanks for the goodness of Israel's Shepherd, and humbly interceding for the continuance of his fatherly care. The meeting ended sweetly, and proposing another to be held in the evening, we were employed in visiting several families of Friends, some of whom were under affliction. The evening meeting was favoured with the renewings of heavenly goodness and love, and in the ability given, we laboured for the encouragement of those who were hungering and thirsting after righteousness.

The meeting at Ifield, held the first day of the new year, proved a favoured time; next day we were at Brightelmstone, and the day following at Lewes, from whence we rode to our friend John Glazier's, who, though indisposed in body, appeared alive in the Truth, and his company was truly pleasant. In the early part of their married life, he and his wife had been members of the Methodist society; but John being dissatisfied with the forms and activity on which they

so much depended, sought the Lord in retirement, endeavouring to draw near unto him in spirit. This resulted in his joining himself to Friends, a people who depended on the immediate operations of the Lord's power revealed in the soul of man; in consequence of which, he endured the reproaches of his former associates, and his wife also expressed her dislike to his change, saying to him, as she herself told me, "I wonder you should go with so silly a people as the Quakers! — what good can there be among them?" He very calmly replied, "Thou dost not know what I have found amongst them, or thou wouldst not wonder at me;" — which reply so wrought upon her mind, that she could not rest satisfied without seeking to know what he had met with; when Infinite Goodness was pleased to manifest himself to her, with the conviction, that they who worship the Father aright, must worship him in spirit and in truth — that the Lord is not pleased with feigned homage, which it is to be feared is often the situation of those who sing psalms, the mind being more intent on the harmony of the sounds, than engaged in fervent concern to express only the words of truth and soberness, from a living experimental knowledge of the goodness of God, through which they have been delivered from their spiritual enemies, so as to be enabled to praise Him on the banks of deliverance.

In the evening, we returned to Brightelmstone, and had a large public meeting in Friends' meeting-house, and next day had one at Arundel. On our way to

this place, we dined at the house of a Friend, whose wife was one of a large family who had joined the Society by convincement. An elder sister being at a meeting appointed by Sarah Harrison, of Philadelphia, was convinced of the Truth as held by Friends. She became an attender of the meeting at Brighton, though her residence was nine miles distant, and her father much opposed to her going. She passed through great difficulties, rising early in the morning and working hard, to have her business accomplished before it was time to set off for meeting; and after her return worked very late to make up for the time she was absent, and all this, beside walking to and from the meeting. This was very trying to her nature; but her diligence and constancy had an effect on her brothers and sisters, and her younger brother soon accompanied her to meeting; after which the others, to the number of eight, one after another, went with her, and all became respectable members of Society, as did also their mother. I saw her at Brighton, where she very constantly attended meeting, and afterward at her own house, where, for the first time, her husband showed a friendly disposition toward a minister of our Society, having heretofore avoided their company. He came and sat by us, and entered into pleasant conversation; and when about to part, Elizabeth Fry had to proclaim the offers of peace and salvation to him, from the Author of all good, which he heard patiently and quietly, and very respectfully waited on us to the carriage. His son Samuel, who had been with us

several days, seemed pleased and surprised at this great change which had taken place in his father; and we left the family in tender love, and with earnest desires for their preservation in the line of consistency.

Next day we sat with Friends of Chichester in the morning, and had a public meeting in the afternoon; and the following day attended the Quarterly Meeting of ministers and elders, held at Horsham, where but little of the life of true religion was to be felt; but as the afflicted are not always forsaken, we were not without a hope, that through the aboundings of heavenly Goodness, there would yet be known among them more of an enlargement in Divine things. In the Quarterly Meeting for discipline I laboured among them under feelings of weakness, it being necessary that the servants should be dipped into sympathy with the states of those they visit — where things are low, we cannot expect to abound; but blessed be the name of Israel's Helper, before we separated we were blessed with a season of Divine favour. In the evening we had a large public meeting, and afterward a tendering time with a poor afflicted woman, who had gone out in her marriage with a person not in membership with Friends. She had a large family of children, and no helpmate in her husband to train them up in a religious life, he being disposed to take liberties not becoming his station as a parent. Ah! how many of our dear young people, in the days of gaiety and vanity, take their flight and become separated from the flock of Christ's companions! There is here and there a solitary instance,

where such are arrested, and through repentance are brought back again to know better days; but frequently we see them choosing their own ways in marriage, in opposition to the tender advice and concern of their parents and friends, and thus plunging themselves into sorrow. The apostle's advice is of great importance, "Be ye not unequally yoked together," — and were the youth concerned to move deliberately in this weighty affair, in the fear and counsel of the Lord, He who prospered Abraham's servant, would not leave them to take such steps as would bring trouble and distress upon them.

Our next meetings were Godalming, Guilford, Esher and Wandsworth; after which we rode to Plashet, the residence of my dear companion, Elizabeth Fry, who was favoured to find her family in good health. Next morning I went into London and attended the morning meeting; then Southwark Monthly Meeting, where I had the company of dear William Forster, and the day following he and I went to the Monthly Meeting held at Brentford; after which he went home to Tottenham, and I to London, where I attended Westminster Monthly Meeting, held at Peter's Court, which was favoured with the renewed offers of spiritual health and salvation. After this I rested a few days, and wrote to my beloved family, from whom I had comfortable accounts, and under the feelings vouchsafed, I thought I could say in reverent thankfulness, Hitherto the Lord hath helped me — blessed be his sacred name. — Amen.

CHAPTER V.

1812—1828.

Continuation of religious services — Plymouth — Cornwall — Injury inflicted by a pretended prophetess — Return to the neighbourhood of London — Anxiety about home — Yearly Meeting — Meets Stephen Grellet — Receives intelligence of the death of his wife, of his son, and mother — Grief and resignation — Goes out of London — Minute of sympathy by the Yearly Meeting — Sympathizing friends — Plaistow Meeting — Address to the youth of England — Memorial of his wife — Renews his religious labours — Attends several Quarterly Meetings in succession — Sails for the United States — War between the United States and Great Britain — The ship seized as a prize — Arrives in New York — Returns his certificates — Visit to N. England — Diary — Short journeys on religious account — Visit within Philadelphia Yearly Meeting — Second marriage — Visits Baltimore and N. Carolina Yearly Meetings — Again visits Philadelphia Yearly Meeting — Visits Baltimore and Ohio Yearly Meetings — His opposition to the unsound opinions of Elias Hicks — Epistle to Friends of New York Yearly Meeting — Reference to several journeys of which he kept no account — Some account of the progress of unsoundness and defection in our religious Society, and their fruits.

20TH of first month; accompanied by my late companion, John Hull, I attended meetings at High Wycomb, Maidenhead, Reading, Henley and Wallingford. At the last meeting, our friend Joseph Ashby, who had accompanied us from Chillingworth, was seized with a paralytic affection, and died a few days after. He was a valuable Friend, given to hospitality and benevolence, and his loss will be much felt. After being at Warborough meeting, and visiting the families at Abingdon,

I had public meetings at Farrington, Cirencester, Nailsworth and Thornbury; from whence I rode to Bristol, John Hull having left me for a short time. I was at the meetings in Bristol, and visited several persons under affliction; then went to Laurence Weston Monthly Meeting, and to meetings at Portshead, Claverham, Sidcot, Glastonbury, Somerton, Bridgewater, Taunton, Milverton, Wellington, Spiceland, and thence to Plymouth. Here my mind was brought under great oppression and sorrow, in considering the afflictions and distress which many of my fellow-creatures endure — the port and extensive naval docks being filled with vessels of war, and many sick and wounded landed from them, besides numbers of prisoners of war being brought in. I was, however, comforted in the meeting, and find that Friends here are very careful to afford what assistance they can to the poor sufferers, frequently visiting the prison-ships and endeavouring to promote the comfort of the poor prisoners, and using their influence to prevent their being so closely stowed together as they often are.

On second-day we set out for Liskard, in Cornwall; the wind blew very hard and directly ahead, so that we were more than an hour crossing the ferry, though it was not more than half a mile wide. It was with great difficulty we got over, having to assist at the oars to prevent our being driven against the hulks anchored in the river. I think I did not see so much danger in crossing the ocean. We had a meeting at Liskard in the evening — next day one with the few

Friends at Wadebridge, and on the following day were at the Monthly Meeting at Redruth, and had one for the inhabitants in the evening at the Methodist meeting-house. Our next were at Falmouth, Penzance, Marazion and Truro; and after two large and good meetings on first-day, we had a precious tendering time in the evening with several Friends, and I have seldom, if ever, known a greater evidence of the condescension of the Holy One of Israel, in vouchsafing his living presence and power to satisfy his humble seeking ones; — blessed be his holy name for ever.

Next morning we attended the Monthly Meeting at Liskard, and then had meetings at Looe and Tideford, which closed our visit to Cornwall. Several of the meetings we attended were highly favoured seasons, and the people showed a great willingness to come to them, the houses in many cases being far too small to contain them. The number of Friends in the county is not large, but there appears to be a convincement going on, and I believe some will join the Society; though as respects my own labours I can truly say, my view was to strengthen the good in all, without seeking to proselyte any. Vital Christianity is what I wish to see all pressing after, that Christ Jesus may be their teacher, their guide and provider, and that there may be less dependence upon external performances.

We now turned our faces toward Plymouth again, where we attended the funeral of an exemplary Friend, and in the evening had a religious opportunity with his

widow and children; then had meetings at Kingsbridge and Modbury, and a select opportunity with the few Friends at Exeter. I was comforted in finding some honest-hearted ones here; but it was evident to my mind, that more submission to the renewing and qualifying baptisms of Truth, was necessary for the solid comfort of others, and to prevent them from settling down at ease in lifeless forms. After a comfortable religious opportunity with an aged Friend, we rode toward Bridport, and had a large and satisfactory meeting there; then to Ilminster, Yeovil, Sherborn and Marnhull. At the latter place lives our friend William Byrd, who married Rebecca Young, the latter of whom I had seen in my own country on a religious visit with Deborah Darby. Having for some days past felt my mind turned toward Weymouth, where there are no Friends but Anna Buxton, a young woman who had latterly joined Friends, and for whom I felt a tender sympathy in her lonely situation; we rode there and were kindly received at the house of her stepfather. The minister of the Independent congregation having mentioned to Anna, that their meeting-house should be open for any Friend who felt a concern to hold a meeting there, it was obtained for the purpose, and we held a meeting in the evening, to which many of the town's-people came and conducted very respectfully; several expressing their satisfaction after it was over. I was comforted in observing the general esteem in which Anna was held by the people, and a few words which she expressed in the meeting, evidently

spread a solemnity over it. After staying two days at her father's, she accompanied us to Poole, where we had a large meeting, and though some of the people seemed unsettled and noisy for a time, yet through Divine favour it ended well. Next day we had meetings at Ringwood and Southampton — the latter large and favoured — a few well-concerned Friends reside in the town, who have revived the meeting, which had been suffered to go down for a great length of time. From this place we went to Salisbury, in Wiltshire, where we met with William and Rebecca Byrd, with several other Friends, a committee of the Quarterly Meeting on a visit to the Monthly and Preparative Meetings, the society being in a low state hereaway, and many weaknesses apparent. Our next meeting was at Devises, on first-day, which though small was comfortable; several who are under convincement being present. In the evening had a crowded public meeting, and I proceeded to Bristol. Having travelled hard through wet and cold, and been exposed in various ways, my health had become so much broken as to require attention, and the physician recommending rest as highly necessary, I accordingly laid by for a time, at the house of my kind friend George Fisher, where I was cared for with much tenderness. During my stay here I attended meetings as they came in course, and also the Quarterly Meeting of Bristol and Somerset, held here, which was a time of Divine favour to Friends of this city, many of whom are valuable and concerned labourers in the Lord's vineyard.

30th of third month, I set out for Melksham, to attend the Quarterly meeting for Gloucester and Wilts, and put up with Mary Jeffereys, whom I had seen in America, when there on a religious visit with Sarah Stephenson.

The Quarterly Meeting was rather a low time, although ability was given to labour in the Gospel and to set truth above error, and Friends appeared to unite in desires that a more strict watch might be maintained. Here I parted with my dear friends, George Fisher and wife, and my heart was broken into tenderness, under a sense of the goodness of the Shepherd of Israel, who had influenced their minds to take such tender care of a poor traveller; may I ever be grateful therefor. After Friends had mostly left the town, I appointed a meeting for those of other societies, which was held to good satisfaction. The following day we went to Caln, where live our valued Friends Joseph and William Grundy, who with their families make up the meeting. Joseph has a family of fine looking children, his wife being a prudent mother, endeavouring to bring up her children in good order and in the fear of the Lord, which affords ground to hope that a blessing will attend. O, how different with many mothers, who are careless, and neglect their children's truest interest! After a public meeting here, we proceeded to the residence of my companion, William Fry, at Hill-house: his wife is a woman of a meek and quiet spirit, manifesting much love to the dear Saviour, who was graciously pleased to wean her

from the gaiety and vanities of life, in which she had been educated, having been brought up in the established church, and turned her mind to the substance of true religion, and she is now an example of simplicity and plainness. I rested at their comfortable habitation a few days, during which time I attended meetings at Nailsworth and Painswick; the latter has been hurt by the attention of some of the members to a woman, who proved a gross impostor, pretending to be a prophetess, and encouraged her deluded followers to enter into pecuniary speculations, saying she knew they would succeed, by which they sustained much loss in property, as well as in the life of religion, and proved her to be a deceiver. It is strange that sensible people will be so credulous as to believe such impostors.

From Hill-house I went to Cheltenham and Gloucester; and although there are but few Friends, we had large meetings with the people; then to Tewkesbury, Evesham, Cheesborough and Burford, and to the Quarterly Meeting held at Whitney; where the Master of our assemblies was pleased to be with us, encouraging the humble-minded. Things appeared to be much out of order in some places, and the forwardness of some to aid in the management of the discipline, rather marred than mended matters, they not being under right qualification. I had, for several weeks past, been very much cast down, although at seasons favoured with power to preach the Gospel, yet my way was now much closed up as to appointing meetings,

and my health requiring rest, I rode to Uxbridge, and after a few days rest there, at my dear friend John Hull's, I proceeded to my English home, at Joseph and Elizabeth Fry's, near London, and felt well satisfied in being once more under their hospitable roof.

As the Yearly Meeting drew near, I took a journey into Kent, and visited the few Friends there, whose number is rather increased latterly, and a new meeting-house is built at Maidenstone. I was at the first meeting held in it, and had also several large public meetings for those not of our Society, and returned to London with feelings of increased love for Friends of that county, believing there are a few solid and seriously engaged Friends; but the want of more of this engagement is apparent in others. May the rising generation come forward, in humble dependence upon the holy Helper of his people, then I believe Truth will be more in dominion among them.

Having been anxiously awaiting the arrival of letters from home, when I got back and found none, my mind was deeply thoughtful about my family, as it has often been of late. I however felt in degree reconciled, in humble resignation to the will of my heavenly Father, whose love cheered my spirit, so that I was enabled to visit my friends of Tottenham and in London, as way opened, until the Yearly Meeting came on, when the sight of many Friends from different parts of the nation revived my spirits, and their company and pleasant converse seemed to keep me from that serious depression which at times I felt, in consequence of not

receiving letters from my beloved connections. My dear friend Stephen Grellet came to attend the Yearly Meeting, and we were truly glad to meet, he having left New York one year after I did; and my dear Sarah being at his house previous to his leaving, I had an opportunity of hearing many particulars of which my letters had not informed me. Those who have not known by experience the trial of separation from beloved connections and friends, can hardly estimate the pleasure of such a meeting.

The Yearly Meeting was large and attended by an unusual number of youth; and although some trying cases came before it, yet in general it was a solid, good meeting. I sat through many of the meetings in perfect quietness and serenity of mind, having as I apprehended, but little to do. In two of the meetings for worship, the spring of the ministry rose as high as I had ever known it to do through me, a poor feeble instrument. The state of the nations, and the sufferings of the poor, led many minds into deep feeling, and an address to the Prince Regent of the British empire was drawn up, in which the peaceableness of the Christian religion was held up to view.

On the morning of the day when the Yearly Meeting closed, my mind was mercifully brought into a holy calmness, as a morning without clouds — a sweet serenity and a flow of love and good will toward my dear friends, clothed my spirit; and after having breakfasted with a number of them at my lodgings, about an hour before meeting time, I walked out to see

my countryman, Stephen Grellet; and seeing the postman, the thought occurred to me that he might have letters for me, and on inquiring I found he had. I took them, and opening one, was looking for the name of the writer, when these words caught my eye, "thou hast the tears, the prayers and the condolence of many of thy relatives and friends." A sudden trembling seized my hand, so that I could hardly hold the paper. As the calm serenity of a bright morning is shaded by the approach of the portentous thunder clouds, from which the vivid lightning bursts, gradually approaching nearer and nearer, until the passenger is impelled to seek a shelter from the impending storm, so my feelings hastened me to my room, where — oh my friends, judge ye who can, how great the shock I experienced, instead of seeing the well-known hand, which had so often been employed to minister, in various ways, to my comfort, the pen of another had to be engaged, to convey to me the affecting and afflicting intelligence that the dear partner of my life was no more — that the hand which so often ministered to my wants, would aid me no more, and that I should never again hear that voice, which to me was always as the messenger of peace and gladness; — that the beloved one, to whom I had fondly looked as the earthly comforter of my last days, was now mouldering in the silent grave, while her peaceful spirit had gone to the realms of endless light, among the redeemed and sanctified ones, there to enjoy the bliss which is not to be found below, — testifying before her depart-

ure, that through infinite and unmerited mercy, a foretaste of this felicity is vouchsafed to those who endeavour to serve their Creator and walk in fear before him, to strengthen them and animate them to persevere in that high and holy way, which leads to endless joy and peace. She declared, that such was her blessed experience, even while suffering the pains of the body, that she had not a doubt of the goodness and mercy of God; and was now sensible that she had not been following cunningly devised fables, because she reaped the blessed fruits of obedience, even the peace of God, a sure foretaste of the joys which awaited her.

Thus was my chiefest earthly joy taken from me; and the letters also conveyed the additional intelligence, that my dutiful son, on whom I had fondly calculated, as one who would comfort and support my declining years, and be the stay and consolation of his mother when I was taken from her; he too was gone—I was bereft of both, and of my aged and beloved mother also; besides a number of other relatives and friends, who had gone hence to be seen of men no more. Ah! ye who have felt the stroke of separation, and who have hearts that can sympathize with a bereaved brother, you will excuse the flood of tears that gushed from my eyes, when I tell you, that I sought to be preserved from saying or thinking that the Lord had dealt hardly with me, in thus trying me with this sore affliction, whilst separated from my

home. He, the omniscient Searcher of all hearts, knows that I left them under a belief, that in so doing I was acting conformably to his will, that I might stand approved in his sight when the solemn requisition is made, "What hast thou done with thy Lord's money?" and that in thus endeavouring to dedicate myself to his service, I had been strengthened, to my humble admiration, by his gracious living presence, often feeling my peace flow as a river, and my attachment to, and stability in the Truth to increase, so that my prayers often ascended to him in sincerity of soul, that I might do nothing which should cause any one to think lightly of his power, or to speak evil of his glorious holy name, being willing to suffer for the advancement of his cause on the earth. I had often had to rejoice in spirit, as in the language of the Psalmist, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." But what shall I now say, O my soul? Has the Lord forsaken thee? Has his mercy clean passed thee by? Has he forgotten thee in a foreign land, whilst he has taken from thee thy earthly comforts in the land of thy nativity? O, no! blessed be his name — though he slay me, yet will I trust in him — it is the Lord, let him do what seemeth him good — his ways are all in wisdom; and though I am tried, in some respects like poor Job, yet what am I? Unworthy indeed of the many favours I have received at his bountiful hand. A part of the intelligence I received, related to some disarrangement

of my temporal concerns, which was an additional trial; beside which, the dear survivors of my little family were in the midst of the raging pestilence, which had proved so fatal, waiting in awful suspense to see who would be the next victim for death.

Thus was I, as in a moment, plunged into deep distress, my way hedged in with walls as on every side; and though my beloved friends, on becoming acquainted with my situation, kindly sought to administer comfort, I had none, save in the hope, that if I died, it would be humbly lying at the feet of Jesus, whom I loved. I believed in the calming influence of his almighty power, and as his omnipotent voice once proclaimed, "Peace, be still," to the stormy billows, for the relief of his poor disciples, so now I felt him spread a degree of holy calmness and resignation over my afflicted mind, and I was enabled to cast my care upon him, under an humbling belief, that he will not leave nor forsake those who put their trust in him. I began to think it would be better for me to leave London immediately, as many Friends would probably be calling to see me, and I did not feel in a state of mind to bear much company. I accordingly went out to Plashett, where I found my dear friend, Elizabeth Fry, a true sympathizer and a friend indeed. Stephen Grellet being detained with me, so as to be late at meeting, informed Friends of the sorrowful tidings I had received, which had a very great effect upon the meeting, and it was concluded to make a minute ex-

pressive of the feelings produced, and of its sympathy with me, and desires for my support; it being as follows, viz:

Yearly Meeting of London, the 30th of Fifth month, 1812.

Stephen Grellet of New York, informed this meeting, that our dear friend Henry Hull now on a religious visit to this country, and who was acceptably with us during the former sittings of this meeting, has this morning received an account of the decease of his beloved wife and one of his sons, of a contagious disease, in the beginning of last month. This meeting feels near sympathy with him in this heavy affliction, and desires that he may continue to be supported under it, by the presence of Him who was, and is touched with a feeling of our infirmities, even our holy Redeemer, the Lord Jesus Christ.

The clerk, in company with our Friend Stephen Grellet, who is also on a religious visit to this land, is requested to give to Henry Hull a copy of this minute.

A Friend, who knew nothing of what had transpired, going into the meeting while the clerk was making the minute, said he was much struck, as he took his seat, with the awful silence which prevailed, as well as with the tenderness of spirit which Friends in all parts of the house seemed to be under, and was at a loss to know the cause, until the clerk read the minute.

The meeting of ministers and elders was to convene in the evening, when my returning certificate was to be issued; and as I was not equal to the exertion of

attending it, I requested P. H. Gurney to give my dear love to Friends, and state the cause of my absence, and to say, that although I had parted with my dear family as though I was never to see them again, yet from the pleasing hope I had indulged of meeting them ere long, I found the present stroke to be a very severe trial. Feelings of tender sympathy were awakened in the meeting, to which allusion was made in the certificate, in which also was an expression of unity with my labours among them.

Many dear Friends came to see me, whose company was cheering; but my more constant companions in this season of affliction, were my dear friends Elizabeth Fry, and her sister P. Gurney, who loving the Truth, and having been made willing to part with much to purchase it, had been prepared to mourn with those who mourn, and to soothe the sorrows of the afflicted. The kindness of the whole family to me is remembered with thankfulness to the Author of all good: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me:" here, truly, is encouragement to visit the sick and afflicted, and to administer to their needs.

The first meeting I attended after these mournful tidings reached me, was at Plaistow, which was a solemn time; and however my afflictions seemed to be above the afflictions of others, yet I was brought into near sympathy with some present, who were under similar trials, and awful solemn prayer was made to the God of all comfort, who was graciously pleased to

help our infirmities, and enable us to cast our care upon him, and the humble confidence, that he will never leave nor forsake those who trust in him — blessed and forever adored be his holy name.

About five days after, other letters from my family arrived, informing me that the disorder had subsided, which was a great satisfaction, though my parental feelings were quickened on account of my dear children bereaved of the care of their tender mother. O thou who regardest the sparrows, keep us, I pray thee, from murmuring, and enable us to meet the trials which yet remain, with becoming patience, that we may know all things to work together for our good.

These letters were written about twenty days after the others, and I considered it a favour that they came to hand so early after the receipt of the first, as they relieved me from an afflicting anxiety, which sometimes beset my mind respecting my remaining children, lest these also should be added to the list of the departed. O poor Stanford, may thy inhabitants learn righteousness by the dispensation! My mind was now left at liberty to dwell more singly on the remembrance of the dear deceased partner of my life, and the period and circumstances of our union, and I drew up an address to the youth in England and Ireland, giving a little account of our setting out in life, being desirous of encouraging them to trust in the power of that God whom we had endeavoured to serve. It was submitted to the morning meeting, and approved and directed to be printed, with the addition of extracts from some

letters, giving an account of the last hours of my beloved.*

The following testimony respecting his wife will doubtless be acceptable to the reader:

The Testimony of Stanford Monthly Meeting, concerning SARAH HULL.

SHE was daughter of Edward and Phebe Hallock, of Marlborough, Ulster county, in the State of New York, who instructed her in the principles of the Christian religion as held by the Society of Friends; which, together with the example of Friends who put up at her father's house, was blessed to her, tending to turn her mind, in early life, to the internal monitor, by whose reproofs for lightness of conduct, she was favoured to see that it was well with the righteous, and to dread the displeasure of the Almighty.

In this state of mind, she frequently sought places of retirement to pour forth her tears, and pray to the Lord that she might be favoured to witness his help to walk in a way that would be acceptable to him.

In some of these seasons, when favoured with a sense of the heavenly Father's love, her tears were tears of joy; and she willingly entered into covenant, that if the Lord would be with her and keep her from evil, she would serve him all the days of her life: her mind was also attended with a belief, that if she was faithful, she would have to testify to others of the

* See the close of the memoirs.

goodness and mercy of the Lord, and to invite them to come and partake thereof.

It was a pleasant duty to her to attend religious meetings, often riding a considerable distance on horseback to those for church discipline; none being held near her father's place of residence, whilst she lived with him.

In the year 1785, she was married to our friend, Henry Hull, of Stanford, in Dutchess county, and settled within the limits of this meeting, then a branch of Creek Monthly Meeting. She was soon noticed by Friends, for her diligence in attending meetings, and for her exemplary and pious conduct in other respects. She was of a pleasant, cheerful disposition, and disposed to be useful to her fellow-creatures, seeking occasions therefor without ostentation. Her sympathetic mind often led her to the habitations of the afflicted, where she was frequently engaged in acts of kindness, and in imparting salutary counsel, which rendered her visits pleasant, and particularly useful to some who were under discouragement from other causes beside bodily affliction.

She was frequently left alone with the care of his family, when her husband was engaged in travelling in the ministry, to which service she cheerfully gave him up.

About the thirty-first year of her age, she came forth herself in that important work, with much diffidence. Her appearances in the ministry for several years were not frequent; but being careful to wait for

the renewed evidence of Truth, her offerings were very acceptable; and by being faithful in the little, she grew in her gift, and became a well-qualified instrument for the Lord's work. She frequently performed religious visits to the families of Friends, in this and the neighbouring Monthly Meetings; and also travelled within the limits of Pennsylvania, Rhode Island, and this Yearly Meeting. The last of these visits was in the year 1810, when parting with her husband in the city of New York, as he was about embarking on a religious visit to Great Britain and Ireland, she recommended him with her own soul to the care and protection of Israel's Shepherd, and then returned home; and after a few days, she left her children in much tenderness of spirit, and set out for the Yearly Meeting on Rhode Island, which she attended, and went from thence as far as Nantucket; and taking meetings in the way, returned home. After her return from this journey, she was several times heard to say, that she believed it would be her last visit to Friends in New England, which proved to be the case: she, however, performed several short journeys, which kept her from home a few days at a time, returning joyfully to her family, who were dear to her, and to whom she was an example of kindness and charity.

In the spring of the year 1812, a solemn dispensation of sickness, which proved mortal to many, spread a general alarm amongst the inhabitants of this and some adjacent places; in the progress of which, she appeared to be raised above the fear of danger, visit-

ing the sick, and attending meetings and burials; and was much favoured in the exercise of her gift in the ministry; the stream of Gospel love which flowed through her, tending to console the hearts of many.

On the 19th of third month, after returning from the funeral of a Friend, she complained of severe pain in the head, and the prevailing fever setting in, she was soon confined to her bed; where she evinced the fortitude of a Christian, and could look back and reflect on her endeavours to advance the cause of religion, with thankfulness. Her mind appeared to be filled with love to all mankind, and particularly to her friends around her, saying, she believed all was done for her comfort that was necessary to be done, and that she was resigned to wait the termination of the disorder. To a Friend who came in, she said, "I now know that I have not followed cunningly devised fables, but living and substantial truth." At another time, when her mind seemed filled with heavenly love, speaking of the happy state of the righteous, she said, "I am raised above all doubting, my good Master has shown me that he has prepared a seat for me." At another time, calling a young man to her, she remarked, "This is a time to prove religion, and I now find that the religion I have lived in, will do to depend upon: leave all mysterious reasonings and doubtings, seek the God of thy father and of thy mother, and he will be found of thee: be faithful to a little light, and it will be increased." Having, she said, done her day's work while in health, she was ready when it was the

Divine will to receive the reward thereof. A few minutes before her departure, with great difficulty of utterance, she said, "I want to go to bed; as says the prophet of the righteous, they shall enter into peace, they shall rest in their beds:" and then in a peaceful state of mind, departed this life, on the 4th of the fourth month, 1812, aged about forty-eight years, leaving the consoling evidence, that she had gone to the abodes of rest and peace.

During my stay at Plashett, my mind was at times clothed with the love of my heavenly Father, although at other times so borne down with the consideration of my great loss, that I could scarcely refrain from lamentation. Many past occurrences of our married life were called to my remembrance. I was however comforted in being sensible, that the longer my dear wife and I lived together, the greater, if possible, was our love for each other; and we had always been united in our endeavours to train up our children in the fear of the Lord, that they might find it to be a fountain of life, preserving from the snares of death. As we had endeavoured to render each other happy, our parting was not so bitter to me, as though I had been regardless of my marriage covenant — for, Oh painful indeed, and agonizing would it have been to me, now to reflect that that had been the case; but, instead of this, the recollection of the unity and harmony which we witnessed, though it increased my mourning that I should no more enjoy the precious society of one I so

dearly loved, yet it also revived the Christian hope, that she had gone to a state of unmixed felicity, forever to enjoy the reward of a well-spent life, through the mercy of God in Christ Jesus.

On the 11th of sixth month, I left Plashett, after an humbling season, in which many tears were poured forth, without any noisy tokens of sorrow. My dear friends, Joseph and Elizabeth Fry, accompanied me to their house in London, and next morning after breakfast we sat down together, and were drawn into awful solemn silence, the prospect of being about to part, after having been so long and nearly united, and the probability of our never seeing each other again, contributed to humble and solemnize our spirits. Dear Elizabeth was drawn forth in prayer, imploring the continuance of heavenly goodness, and that we might be preserved in that Divine love, which had knit us together. We then parted as children of our heavenly Father: — forever blessed be his name for his love manifested toward us.

I attended Huntingdon meeting on the following first-day morning, and in the evening Friends from Ives met us; these were solid good seasons, although there was but little ministerial labour. Next day we had a satisfactory meeting with Friends of Wilburn, and sat with the ministers and elders at Wadington; then rode to Lincoln, where the Quarterly Meeting for Lincolnshire is held. It was an edifying season, with a comforting prospect, that the Lord was preparing for usefulness in his church, some who will advocate his

blessed cause, if they are faithful. At present there is but one minister, Jonathan Hutchinson, a worthy ancient Friend.

From Lincoln we rode to Hull, and on the 22nd attended the morning and afternoon meetings there, to good satisfaction. I proceeded to York, and lodged at William Alexander's, whose wife had been at my house, when on a religious visit in America, and was acquainted with my dear Sarah; and meeting me now in my bereaved situation, she was a true sympathizer, having herself had to share the vicissitudes incident to our tarriance in this vale of tears. I attended the Quarterly Meeting here, and had comfort in the society of some dear Friends, particularly William Tuke, father to Ann Alexander, and her brother Henry. I also visited Lindley Murray and his wife, and had an humbling season of waiting upon the Lord at their house. We went on to Leeds, where I saw many dear Friends with whom I was acquainted, and our spirits were afresh united; and with mutual desires for each other's welfare, we took leave. From thence I proceeded to Lancaster, to attend the Quarterly Meeting; though I had but little satisfaction in it, as my mind was turned homewards. I should probably have felt better satisfied had I proceeded directly from Leeds to Liverpool; but my kind friends, John Sanderson and wife, having accompanied me from London, and they being desirous to attend the Quarterly Meeting, I yielded: but when I arrived at Liverpool, I was straitened for time to prepare for the voyage; in

addition to which, I did not feel interested in any meeting after Leeds. I was therefore instructed, that when engaged in the service of Him who putteth forth and goeth before his own sheep, it is not safe to be turned aside by the persuasions, even of the nearest and kindest friends.

In Liverpool I received much kind attention from many Friends, who sympathized with me. Were I to attempt it, I should find myself at a loss for language to express the feelings of gratitude and love which filled my heart, and humbled me before the Giver of every good and perfect gift, for all his mercies. May the unslumbering Shepherd of Israel keep my dear friends, through all the trials of this probationary state, and finally bless them with an admittance into unmixed felicity.

On the 12th of seventh month, I sailed in the ship Orbit, and had a fine run toward Holyhead; next day we had a gentle breeze, and seemed likely soon to lose sight of England. As I silently contemplated the many acquaintances I had formed in that land, from whom I had now parted, probably never more to see the faces of many of them, as death is frequently arresting the youth, the middle-aged and the aged, I felt that I loved many of them with true and tender love; and desires were raised, that the love of my heavenly Father may abide with them. My mind felt solitary in thinking of those I had left behind and in looking toward home.

15th. Wind ahead and weather fine; — passed

Waterford harbour, and the sight of the houses on the high lands in the vicinity of the city, revived afresh in my mind the visit I had recently made to Friends of that place, with pleasant sensations. I believe there are a number of precious Friends there; may the love of our heavenly Shepherd often refresh their spirits.

The remainder of the voyage was attended with variable winds and sometimes calms, and there being twenty-four passengers, we were apprehensive of being put on short allowance, being out of several necessary articles before we arrived at our port. On reaching the coast of America, we received the unpleasant tidings, that war had been declared against Great Britain by the United States; and on coming in sight of Sandy-hook light-house, we were boarded by a naval officer, who took possession of the ship as a prize, for a violation of the non-intercourse act. Other officers coming on board, all was confusion and hurry; but several of us succeeded in getting on board a pilot boat, though not without danger from the roughness of the sea; and about 2 o'clock in the morning of the 28th of eighth month, we landed in New York. To be once more in the land of my nativity and amongst many kind friends who gave me a hearty welcome, was pleasant; but the thought of returning to my bereaved habitation was painful.

On his return from Europe he delivered up his certificates to the meetings from which he had obtained

them, and gave some account of his travels and religious labours, producing testimonials from the Yearly Meetings held in London and Dublin, expressive of their satisfaction with his visit, and that his company and services had been acceptable and edifying. His continued dedication to the cause of his Divine Master was soon evinced, by his yielding to an apprehension of religious duty to attend the Yearly Meeting for New England, held on Rhode Island, in 1813, and some of the meetings composing it; which service he performed to the peace and satisfaction of his own mind, and the comfort of Friends among whom he laboured.

The next memorandums which I find are the following, viz:

1813, first month 1st. Contemplating on the events of the last year, and my lonesome situation, I felt desirous to resume my diary, from a hope that it may have a tendency to keep me from unprofitable thoughts and their consequences; and have therefore commenced this first day of the year. The fervent desire of my heart is, that Israel's Shepherd may look down upon me with wonted compassion, pass by my sins and remember my iniquities no more; for although I am looked up to as one of the better sort of men, yet I am very sensible that I have need to watch continually unto prayer, finding my disposition inclining to the world and its ways, which if indulged, leave the mind destitute of spiritual consolation. Hitherto the Lord hath helped me. By him I have passed through the

fire, and escaped the perils of the briny deep; after having had to endure the heart-rending trial of a separation from a beloved help-mate, a hopeful son, an aged mother, and other near relatives. Shall I not therefore trust his holy name and seek his favour, for his power is undiminished, and his mercies are new every morning. Sing, O my soul, a song of praise and thanksgiving unto thy God! tell of his marvellous doings, that others may come and put their trust under the shadow of his wings. Although he has chastened me, yet he has not forsaken me; as a father looketh on his children, and hath compassion toward them, even when they go astray from his wholesome counsel, so hath he regarded me. His love has been as a reviving cordial, and as healing balm to my wounded and fainting spirit. May the thousands who are calling upon his name, witness this, and those who are delighting to live without him, in the ways of their own choosing, be turned unto him, that they may find him to be to them, as he is indeed to all his penitent children, indescribable in love and mercy, a helper near at hand in every needful time. Thus they also may testify of his goodness, that he faileth not to uphold the righteous, whilst the obstinately wicked cannot escape his wrath, though he has no pleasure in the death of the wicked, but delighteth in showing mercy and kindness, even unto those who are unmindful of him. He calleth unto them that they may turn from the evil of their ways, repent and live. Shall those then, who are at times clad in sackcloth, and go

mourning on their way, forsake him and seek other beloveds? Nay — let not this be the case, lest they increase their sorrow, even unto death. For where is true consolation to be had, but from the inexhaustible Fountain, where the true mourners have ever been comforted, and their mourning been turned into joy, because of the gladness of heart they have received, enabling them to sing, "O praise the Lord, all ye sons and daughters of men, for his mercy endureth forever." Grant thou, O Lord, the petition of thy servant; seal instruction upon my heart, as with an indelible impression, only to be effaced by death; that thy counsel may remain in me, to thy glory and the exaltation of thy own cause, for why should I be as one that turneth aside, when thou hast made my way plain before me.

2nd. Spent most of the day in reading and writing, though with but little edification, yet not altogether destitute of the hope that I shall yet witness further advancement in Christian experience; my eyes have several times, in the course of the day, been moistened with tears, in the remembrance of my dear wife.

3d. First-day, advocated the cause of my dear Master, from the words, "My kingdom is not of this world;" in which I found peace, and was enabled to offer up thanksgiving and praise, with humble prayer for the continuance of holy protection, that as we had entered upon a new year, we might improve it better than we had done that which is past, to the glory of Him, who is forever worthy. In the evening was sorrowful, in thinking of my motherless children; but

a humble hope revives, that He who is a Judge of the widow, and a Father to the fatherless, will graciously regard the motherless, and not suffer accumulated trials to attend. I commend them and myself unto him, in true contrition of heart.

5th. Have felt solitary yesterday and to-day, but not desponding; my trust is in the ancient Helper of his people, even for wisdom to direct me in my temporal concerns, about which I have been very thoughtful of late, though not from a desire to seek great things, nor yet from a fear of want; but from a desire to be rightly directed, in order to avoid the difficulties and embarrassments, which hinder the progress of the soul in religion. My situation is such, that thoughtfulness about a comfortable subsistence is necessary; — hitherto I have not spent my time in idleness, and may my last days be spent usefully, is still the desire of my heart.

8th. Temporal concerns have engaged my attention this day; yet not so as wholly to divest my mind of desires to stand approved before Him, who is the great Controller of events: whilst an inhabitant of this earth, I hope to prefer the peace consequent upon well doing, to any earthly engagement.

22nd. Returned from a visit to a few newly convinced Friends in the mountains, in the north-eastern part of Dutchess county, and on the manor adjoining. The visit was productive of encouragement to myself, and I trust to the visited; being refreshed by the

effusions of heavenly love. We also had meetings with the professors thereaway, to good satisfaction.

24th. Attended the funeral of a child, on which occasion we had a meeting among a very rough set of people — scarcely a religious character amongst them; yet the word of life and salvation was freely preached, and I believe many of their minds were, for the present at least, seriously impressed with considerations on the necessity of being prepared for death.

4th of tenth month. On my way home from the boarding-school at Nine Partners, feeling much depressed, a remembrance of past mercies and judgments, dispensed to me by my gracious Lord, brought a seriousness over my mind, which gradually increased as I rode along, so that I was much humbled. The everlasting light of life broke in upon my spirit, in such a manner, that I felt surprised and unworthy of the favour of being thus remembered by the Ancient of days. This blessed light dispelled the darkness which had spread over my mind and produced so much sadness; and praises arose from my grateful heart to the Author of all mercies. I remembered that I had served Jehovah, and had reaped the rich reward of peace; but of late, I had concluded all was gone, and that I should never more enjoy his favour; but now my hope revived, unworthy as I feel myself to be. I once more offered up myself to the disposal of Him, who leads in the paths of peace; saying, send me where and when thou wilt — here I am — I will go, for good is thy will; thou who art pleased to evince to the sons

and daughters of men, that thy mercies endure forever; thou art worthy to be served and honoured by all thy creatures. I desire that the residue of my days may be dedicated to thy blessed cause and service; and may I serve thee with all my strength and mind, my will being subject to thy humbling power.

I had been several little journeys since my return from England, and now having a prospect of a visit to Friends in the southern part of our Yearly Meeting, and also in Burlington, New Jersey, and in the city of Philadelphia, I submitted my prospect to Friends of Stanford Monthly Meeting, who readily gave me a minute expressive of their unity. I left home and spent a few days at Nine Partners' school, and then proceeded to Purchase Quarterly Meeting; visited most of the meetings belonging thereto, and in company with William and Hannah Field, had a few meetings in Connecticut, as far as Bridgeport, most of which were favoured seasons, in which the word of life and salvation was freely preached; and I was comforted in the enjoyment of the Society of my dear friends, and in the possession of peace to my humbling admiration, having for months before I left home, been tried with depression of mind.

My children being settled away from home, and other circumstances appearing to render it proper, I had given up house-keeping; but I now became satisfied it would contribute to my comfort to be again settled, as I saw a snare in being so much at liberty to visit my friends, as there is a possibility of moving in

religious engagements too easily, and thus that solid weight which attends the minds of those who go from the constraining power of Gospel love, may be wanting. And although this love is sufficient to support the mind, when called by our Divine Master to sacrifice the society and endearments of home, and our temporal concerns, it never will discharge us from the duties we owe to those we leave behind, when it is our proper place to return home. I saw, therefore, that there was need for me to be on my guard, not to become habituated to living upon my friends' kindness, which was evidenced by frequent invitations to spend a little time with them. I passed from meeting to meeting in New York and on Long Island, and the power of the Gospel was evidenced, so that I was often bowed in reverent thankfulness, particularly after a meeting held in Brooklyn, in which the Gospel was preached in demonstration of the spirit and power.

Accompanied by my kinsman, Wager Hull, I visited Friends in some parts of Jersey, and had meetings at Rahway and New Brunswick; after which I did not feel any engagement to appoint any meeting, but proceeded directly to Burlington, where I spent some time agreeably with dear George Dillwyn.

It does not appear that Henry Hull kept any further account of this journey; he visited the city of Philadelphia and some meetings in its vicinity, and attended the Yearly Meeting of Philadelphia in the fourth month, 1814. In the ninth month of the same year,

he was married to Sarah Cooper, of Newtown, in the State of New Jersey, and soon after settled at Stanford, in New York, the place of his former residence.

In 1815, he set out on a more extensive mission, attending the Yearly Meetings of Baltimore and North Carolina, and a considerable number of the meetings composing them.

While at New Garden, attending the Yearly Meeting of North Carolina, he wrote a letter to his wife, dated eleventh month 5th, 1815, from which the following is taken, viz:

"I trust the motives that led to the present separation, were purely religious, and I have thankfully to acknowledge, that 'Hitherto the Lord hath helped me;' although as much ministerial labour has not fallen to my lot as in some former journeys. I hope never to plume myself as a favoured servant of Christ, from being able to stand long in the gallery, for the life is certainly more than meat. I had rather speak five words in a language that is intelligible to the true Israelites, than ten thousand in an unknown tongue; and when the doctrines of Truth open with clearness for the information of strangers, or invitations to the revolting to return to the allegiance due to the sovereign Lord, the Creator of the heavens and the earth, the seas and the fountains of waters, I trust I shall be willing to do the part assigned me.

"From Baltimore we proceeded to the places where meetings had been laid out, viz: Elk-ridge, Sandy-

spring, Bush-creek, Fairfax and Goose-creek. We also attended a meeting at South Fork, in Virginia, where, as George Fox sometimes expresses himself, 'Truth prevailed,' and the same evening had a meeting in a private house, where it was said a Friends' meeting had never been held before; the people in general seemed satisfied and glad of the opportunity.

"In the morning, the roughness of the road, the greatness of the distance, bad inns, numerous slaves, and ignorant and cruel slave-holders, all presented to my mind, and combined to make our setting out for North Carolina, a distance of more than three hundred miles, appear a very great undertaking. We, however, set out, and found the fare for ourselves and horses, better than we expected; the inhabitants generally respectful, and in some instances very attentive, so that we got on our journey much better than we expected. I did not see any of the African race writhing under the lash, nor exposed to the sun without any clothes; though some appeared barely covered with their rags. It is an affecting truth, that the diabolical dealers in human flesh and blood, pay little or no regard to the ties of nature in their traffic, but husband and wife, parents and children, are often separated, never more to see each other; and the present high prices of cotton and tobacco, elate their minds, while the cries, the sighs, and the lamentations of the bought or the sold, could they but be heard by feeling Christians, would make their hearts ache."

Soon after his return from this trying journey, he visited the meetings of Friends in the northern part of his native state; and in the year 1817, attended the Yearly Meeting of Philadelphia, and some of the meetings within its limits. Few years elapsed, in which this indefatigable labourer in the ministry of the Gospel, was not called abroad, as he believed, by his gracious Lord, to proclaim unto others the glad tidings of salvation, through a crucified and risen Saviour. In 1818, he again visited several of the Quarterly Meetings of his own Yearly Meeting; and in 1819, the Yearly Meetings of Ohio and Baltimore.

In a letter written while engaged in this service, dated ninth month 10th, he says:

"I have, from early youth, loved solitude, and in my rambles delighted to view and contemplate the works of nature, and at times have been led thereby to adore the God of nature, and been brought, I trust, to submit to his power, which forms the mind of man, so that from a wilderness, it becomes like Eden and as the garden of the Lord; susceptible of his love, as the garden is refreshed with the dew, — thus fruits are brought forth, to the praise of the Sovereign Lord, and Creator of the hills and the valleys, who causeth them to prodnce the towering cedar, the sturdy oak, and all the vast variety of vegetable growth, down to the tender plant which bends with the weight of the tiny insect. We are justified in making comparisons, between the natural and the spiritual world, and I feel

a humble confidence, that my small labour, being as I trust the product of the heavenly dew, will not be altogether useless. I am sure, the curiosity that prompts to idle rambling, was not the inducement for me to leave the tender connexions of my life, as I prefer their society to any thing else in the world."

From this period, until 1830, he was frequently engaged in visits to Friends in the State of New York and Canada; and also visited the Yearly Meetings of Rhode Island and Philadelphia.

When the disorganizing principles of infidelity, promulgated by Elias Hicks, began to spread in the Society, as a faithful watchman upon the walls, he sounded the alarm, endeavouring to arrest their progress, and to warn all against being contaminated by their deadly influence. This was a source of much exercise of mind to him, in common with many of his brethren, with whom he heartily united in earnestly contending for the faith, once delivered to the saints; and with Christian magnanimity and boldness, defending the Society from the imputation of holding principles of unbelief, attempted to be fastened upon it by some of its unworthy members. In the long and painful struggle which ensued, he meekly, but firmly stood in the forefront of the contest, patiently enduring contumely and reproach for the name of Christ; evincing even under the most trying circumstances, a patience and gentleness, which won the esteem of all, and which proved that he was under the government

of a principle superior to any which belongs to man. For the preservation of the youth from the specious sophistry of unbelief, and the delusive guises under which its principles were propounded to them, he felt an ardent solicitude; often pleading with them in the most earnest and affectionate manner, to beware of the gilded bait; and setting before them the inestimable value of the Holy Scriptures, and the doctrines of the divinity, propitiatory sacrifice, meditation and intercession, of our Lord and Saviour Jesus Christ, so abundantly and clearly testified of in those inspired records. As a proof of his solicitude on this subject, the following epistle, which he addressed, under the constraining influence of Gospel love, to Friends of New York, may be adduced, viz:

To the Monthly Meeting of Friends in New York.

Under an humbling sense of unmerited goodness, vouchsafed to me in early life, and still mercifully continued, whereby, as in former days, I still feel desirous for the prosperity of Zion and the enlargement of her borders, that peace may be within her walls, and prosperity within her palaces, I once more tender you my endeared love, whilst calling your attention to the present state of our Society, and to a consideration of some of the important testimonies maintained by our ancient Friends, by which they became as lights in the world. Their memory remains to be precious to those who are engaged to walk by the same rule, and

to mind the same thing; relying humbly upon the holy Head, for renewed qualification to labour for the purpose of bringing forth fruit to the praise of the great Lord of the harvest. Our worthy predecessors were not distinguished by a mere unmeaning singularity of dress and address, but were restrained from following the vain and changeable fashions and customs of the world, and as a family of love, were engaged to encourage one another to wait upon the Lord for a renewal of strength, to endure the many grievous sufferings which were inflicted upon them.

Much depends upon the unremitted care of you, my dear friends, in the station of parents and heads of families, having the charge of children, to train them up in the fear of the Lord; remembering that ere long the testimonies which the Society has to bear, for the promotion of righteousness, should, in the line of succession, fall upon them; and that it is as much our religious duty to instruct them in the principles of Truth, as held by our ancient Friends, as it was obligatory upon the Israelites to teach their children the laws and statutes, by which they were frequently reminded of the deliverance of their ancestors from Egyptian bondage. I am persuaded it would be profitable to our young people, often to read the history of the Society, and the writings of our predecessors; they would then see, that the Scriptures were highly prized by them, as a means by which they were strengthened in a dependence upon the internal Teacher, encouraging them to turn from darkness and tradi-

tion, into the redeemed state of the righteous, enjoying true liberty: and in consequence of the opposition they met with from different professors, they had frequently to recur to those invaluable writings, to prove the consistency of their practices, as well as the soundness of their faith. Much disadvantage would arise, if those writings should be so neglected by us, as to produce in our children a disposition to undervalue them. I am far from desiring that they should be held up as the alone rule of faith and practice, as they are believed to be by some professors; yet they are certainly a means by which intelligent men may be brought to the knowiedge of the unerring Guide, and thereby arranged in the ranks of righteousness. Their antiquity places a value upon them also; preserved as they have been amidst the wreck of empires; and they give us a view of the piety of early times, and strengthen the pious of the present day, who in their contemplation aspire in fervent desires to our almighty omnipotent Father and protector; Him who not only blessed the aged patriarch, but whose protecting care was extended to the covenanting youth, whether engaged in a pastoral life, or in the more exposed employ of princely courts. How very different are these sacred writings from those publications that are calculated to lead into the mazes of speculation, or to bewilder, with reasoning upon the attributes of an Almighty God. We have also cause to bless the Almighty, that he has been pleased to reveal his Truth to our ancestors, and bring them to depend upon the

grace and truth that comes by Jesus Christ. But with all the privileges enjoyed by our youth, there is not a uniform engagement to build up one another on the most holy faith that works by love; and it is to be feared, that blindness in part has happened unto some, who under the specious pretence of greater light, and a further advance towards Christian perfection, have unsettled the minds of some, to the grief of the upright hearted.

When I first had an opportunity of attending Yearly Meetings, my mind was often bowed in reverence before Almighty Goodness, who endowed his humble servants with wisdom and ability to conduct so, that different prospects often centered in a conclusion, that was to mutual satisfaction. Here was seen an assembly owning no one to be president or dictator, but Christ Jesus our Lord; under the influence of whose love, all the faithful had a common concern for the general good. My belief is not lessened in the goodness and mercies of the holy Head, vouchsafed for the help of the members of the militant church; but should we substitute our own wills, or the wisdom of this world, for his will and wisdom, our conclusions may be very different. It is the duty of all to watch over themselves, and not to suffer the buddings of any evil seed or root in them to spring up and disturb the harmony of the Society; for it is only in subjection to the Divine life and power, that any can be useful in promoting peace on earth and good will towards men.

And, my dearly beloved friends, who are far ad-

vanced in years, and who have kept your habitations in the Truth, I tenderly sympathize with you, under the consideration, that some of you have to mourn the state of our Society, under the present trials and provings. The remembrance of former days, contrasted with the present time, may increase your sorrow and solicitude for the rising generation, justly fearing they may not profit, as was happily your case, by a united engagement with the elder members of the militant church, in a humble dependence upon the Author and Finisher of the saints' faith; and through whose gracious condescension, you were favoured to enjoy the sweet influence of his love, to bind you together, as brethren and sisters of a well regulated family, and in contentment with the simplicity of the Truth, as it is in Jesus, enabled you, in the enjoyment of this favour, to say, it is enough.

Dear friends, faint not, for although the Society is proved, it is not forsaken; "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his;" he will never leave nor forsake those that trust in him. Although the prospect before you is gloomy, and you may fear that the children will be scattered, and you left weeping as with the lamentation that was heard in Ramah, I am comforted in a belief, that there will be a remnant preserved, whose dependence will be upon the sustaining arm of Divine power, faithful in the cause that has been near to your lives; and as ye hold out to the end, ye will be gathered with the faithful of all ages, into enduring rest.

Dear aged fathers and mothers, may the God of all consolation comfort you in all your afflictions, granting unto you peace and joy in the holy spirit. And may all of every age, aspire after this, until the end of the warfare, saith your brother, in the Gospel of our Lord and Saviour Jesus Christ.

HENRY HULL.

Stanfordville, Eleventh month 26th, 1823.

From this time, it would appear that he kept no memorandums until the sixth month, 1826, when he writes as follows, viz:

Looking over my memorandums, I do not find any account of several extensive journeys in the service of Truth, performed since my second marriage, for which my wife freely gave me up, and I am apprehensive that I did not keep minutes of them, or if I did, they are mislaid. I performed several journeys on a religious account in the State of New York and Vermont, and in Canada, previous to going to Europe; but find no account of them. I feel disposed to mention them, to show that I have spent a considerable part of the best of my days in the cause of my dear Redeemer; not boastingly, but in humility, and under some afflicting considerations respecting the present state of our Society. It is a comfort to me to think, that I have endeavoured to be devoted to the good cause, although I have thereby deprived myself of opportunities I might have had, to accumulate wealth; but a man's

life or the happiness thereof, consisteth not in the abundance of the things he possesseth, and perhaps few have enjoyed more contentment than I have.

Accompanied by my dear friend John Gurney, I travelled at almost all seasons of the year, both before and since I returned from England, some thousands of miles in the old settled parts of the States of Vermont and New York, as well as in Canada; and also visited several new settlements forming in divers places, and had many meetings for those not of our Society. In company with my dear friend Henry Warrington, jr., I went into the State of Ohio in the year 1819, attended the Yearly Meeting and a few other meetings in that state and in Pennsylvania; and at another time he was with me in a visit to the meetings in Bucks county; and Smith Upton had an arduous journey with me in the second visit I made to some parts of Maryland, Virginia and Carolina.

I have often reflected upon the precious seasons, in which our spirits were baptized together with Friends, in these journeys, as well as in one I performed with dear Enoch Dorland, in Canada; and that the Shepherd of Israel, who worketh by whom he will work, has been pleased to make use of me as an instrument to convince some, and to awaken others; by whose example and engagement in the Lord's cause, many have been brought to the knowledge of the Truth, as it is in Jesus, and several meetings have been settled where no meetings of Friends had been held; and my

spirit has glowed with thankfulness for his goodness to me, an unworthy servant.

And now when I feel the infirmities of age coming upon me, the cause appears as precious to me as ever; but alas! how different is the state of society! Schism is beginning to make its appearance in an appalling manner; and why is it so? Because all have not kept their first love; but giving place to false reasoning, have departed from the Truth, and made innovations in doctrine — the minds of Friends have become alienated one from another, and those who should have been examples to the flock, have been the means of leading others astray. The discipline of the church, if not discarded, is much neglected, and endeavours used to weaken this hedge. Discordant sentiments disturb the quiet of society, and in some places threaten its dissolution. The youth, taking advantage of the commotion, have, in many instances, taken their flight into the customs and fashions of the world, so that they would not be recognized either by their dress or address, as members of our religious Society. An awful responsibility rests upon some of those who stand in the fore ranks; and I have often felt willing to investigate myself, and see wherein I have contributed to this sorrowful change; and now fervently desire not to justify myself, by avoiding a close scrutiny, as respects my conduct and the doctrines I preach. I am not sensible of holding any sentiments different from what I first set out with, and held up to the public in the beginning of my ministerial labours;

which doctrines had a good effect to unite me to my friends, and rendered them near to me. Friends were then united in the covenant of life, and were indeed engaged to keep the unity of the spirit, in the bond of peace, mutually concerned to watch over one another in love for good, and not for evil. Judging of causes from their effects, as well as from an evidence in my own mind, of the soundness of the doctrines of the Society, as set forth in their approved writings, I consider the cause of the present disunity to be a departure from those doctrines. Unsound doctrines teem not only from the press, but from the galleries of our meeting-houses. I say, unsound; because the Society of Friends have uniformly acknowledged their belief in the divinity of Jesus Christ, without striving to make it appear, that the Divine power with which he was filled, made him the light of the world, whilst he was no more than one of the prophets; that the Divine power only was termed Christ, &c., with divers other vague and indefinite terms, which are used by those who have departed from the faith, and which border on the Unitarian notions, and are contrary to plain Scripture testimony.

Some who advocate these unsound views, aware of the difference between their sentiments and those of our first Friends, strive greatly, by misconstruing and garbling their writings, to make it appear that their doctrines are the same as those of George Fox and other worthies; but with all their ingenuity, their flimsy guises are seen through, even by many who ad-

here to them, who candidly acknowledge that their notions are new in the Society; but labour hard to allegorize the Scriptures, so as to make them suit their purposes, saying much about an increase of light, and the necessity of walking in the light, it is to be feared, without due consideration of the danger of mistaking darkness for light, and light for darkness. Hence the works of darkness are produced, such as reviling, persecuting, evil speaking, backbiting and evil surmising, &c., and all under the specious pretence of reformation and advancement. Ah! truly, if the light in us be darkness, how great is that darkness!

I truly mourn over the state we are in; but as our religious Society was gathered by an outstretched arm, and our worthy predecessors were supported by the invincible power of Jesus, under the deep sufferings they had to endure, for their faithfulness in the cause of their Lord and Saviour, so I am at times comforted in the belief, that however great the defection, and wide-spread the devastation, the Society will yet know the armies of aliens and apostates to be arrested in their career, and turned backward; and that the blessed Head of the church will raise up judges as at the first, and counsellors as at the beginning.

1828, seventh month 22nd. The present is a time of peculiar trial, and proving of faith and constancy of the Lord's people, in the Society of Friends, among whom, unworthy as I am, I trust I may rank myself. The unsettlement, respecting which I wrote in 1826, has greatly increased since that time. Then the dis-

order was chiefly evinced by the younger members who had joined themselves to Elias Hicks and his partisans, in their unsound principles; and their endeavours to change the discipline and order of Society, so as to suit their own views. They have now so far obtained their ends, that Friends who have stood firm in endeavouring to maintain the doctrines of the Gospel of Jesus Christ our Lord, and the Christian discipline established by our worthy predecessors, have had to endure much opposition and reproach from them. Elias Hicks continuing to propagate his sentiments, has been much elated by his success; and assuming the charactor of a reformer, his meetings have been large, though chiefly made up by the irreligious or unbelievers. In his public and private discourses, he pleads for liberty to believe what men please; and likewise saying much about free inquiry, &c., pleasing the libertine class, and also drawing aside from the Truth, as it is in Jesus, many well-meaning and unsuspecting persons, who, not discovering his insidious and plausible method of undermining the true Christian's faith, have become so deceived as to believe what he says to be true, and almost to reverence his person; while the professed Deists are exulting and congratulating one another in his success, in declaiming against what they call tradition, superstition, &c., as well as in the irreverent manner in which he speaks of the Scriptures.

In our meetings for discipline, he assumed the office of a dictator, and exercised an influence over his

party, beyond what belongs to any mortal man. I have several times known him to produce quiet among them, when much agitated, by the expression of a sentiment, and once in particular, in our Yearly Meeting, when there was a great clamour and commotion among them, a Friend who sat by him, desired he would still them; and Elias perceiving that the clerk would not make a minute to suit them, as the solid sense and judgment of the meeting was in opposition to their wishes, arose and told them to give it up — which they at once did and were quiet, and Friends proceeded in their business without interruption. Comfortable as it was to Friends to be thus relieved from turbulence and noise, it afforded sorrowful evidence of their being under the control of a mortal man.

It was not only at the Yearly Meeting that his partisans were troublesome to Friends, but in subordinate meetings the disorders increased; and individuals, whom we have reason to believe had known what it was to sit in meetings for discipline, in meekness and in fear of acting without the puttings forth of the heavenly Shepherd, now became immoderately active, frequently evincing a strong unsubdued will, and sometimes a temper incompatible with the love of the Gospel of Christ. Friends who stood firm in endeavouring to support Gospel order, met with much abuse; and in our meetings for Divine worship, when a minister has been speaking, if he said any thing by way of recommending the Scriptures, or the frequent

perusal of them, or of his belief in Jesus Christ, the Son of God, as our Advocate with the Father, and the Redeemer and propitiation for mankind, however consonant his words were with Scripture, some of these unbelieving professed Quakers, would evince their dissatisfaction, sometimes by a supercilious look, sometimes by restless behaviour, shuffling the feet, &c., and sometimes by leaving the meeting-house; and on some occasions, when approved ministers have been solemnly engaged in prayer, these disaffected persons have kept their seats with their hats on, with other marks of disorder, beyond what I ever before saw.

Thus our meetings continued to be held, until our last Yearly Meeting; when Elias Hicks and some of his followers, laid a plan to gain an ascendency over the Friends who adhered to our ancient principles, inviting a number of his supporters from Pennsylvania and parts adjacent to attend the meeting, who accordingly were present, though a number of them had been regularly disowned. Friends could not consistently enter upon the business in the company of such intruders, and concluded to remove to the basement story, after the meeting had been regularly opened — but they found the door locked and guarded, and were under the necessity of going to a building offered them, leaving Elias Hicks and his followers, with the abovementioned persons, who formed themselves into what they called a Yearly Meeting of Friends. Friends being thus relieved from their disorderly conduct, were mercifully permitted to transact their business in

harmony and brotherly love. It being now evident that a like separation must take place in the subordinate meetings, a committee was appointed to attend them, in order to assist Friends to support the order of the Society and to sustain their meetings. Those who had separated from us, and departed from our ancient principles, also appointed a committee; and I being one of the committee of our meeting, had an opportunity of witnessing the desolating effects of unbelief, and the unchristian conduct of some of the Separatists, the object of whose committee seemed to be to misrepresent facts, so as to mislead Friends who were not at the Yearly Meeting. At Creek Preparative Meeting, much was said in order to show the grounds of Friends' proceedings, that it was in order to support the principles of our Society, as set forth by its approved writers; and that the steps taken by our Yearly Meeting, were in order to transact our business select from those who had not a right to be present. On the other side, much misrepresentation was resorted to, with railing accusations, and the clerk was forced from the table by violent crowding, and another placed there in his stead. Friends, after patient waiting, retired to the youths' gallery, and opened the meeting there, and transacted the business in a regular manner. The day following was our Preparative Meeting at Stanford, where the committee of Friends presented their minute of appointment, but the clerk was ordered not to read it; and there being no prospect that he would do so, another clerk was

appointed, and a proposal made to the Separatists for them to go on with their business and we would sit quietly; or we would go on with ours, if they would sit without interrupting us; they acceded to the latter, and we accordingly transacted our business and withdrew quietly.

CHAPTER VI.

1830—1834.

Letters while on a religious visit — Address to Friends setting forth the decline in the Society, the work of separation, and its destructive fruits, the inconsistencies of the Seceders, and the necessity for maintaining the faith — Letters written while visiting meetings within Philadelphia Yearly Meeting—Visit within Purchase Quarterly Meeting — Visit to the Yearly Meeting in Philadelphia — Another visit to some meetings within Philadelphia Yearly Meeting — Declining health and strength — Sets out on his last religious visit, viz: to Ohio and Indiana Yearly Meetings — Joined by Henry Warrington in Philadelphia — Reaches Mount Pleasant and attends the Yearly Meeting there — Several testimonies respecting his Gospel labours while there — Taken sick — Goes to Stillwater — Confined at the house of B. Hoyle — Increasing disease — Some of his expressions during his sickness — His death — Address to the youth of the Society of Friends in England — Narrative of the afflicting circumstance which gave rise to the address — Extracts from the letters of H. Hull's daughter — Minute of the Meeting for Sufferings in Ohio respecting H. Hull — Memorial concerning Tiddeman Hull.

In the year 1830, in company with several other Friends, he performed a visit to Friends in the western parts of New York and in Canada, during which he wrote the two letters from which the following extracts are made, viz:

"Queenstown, Upper Canada, Eighth month 28th, 1830.

"I find that the mercies of an Almighty and condescending Caretaker of his people, are not withheld in a land of strangers, but mercifully vouchsafed to visiters and visited. Amidst the many causes of depression, which are to be met with as I pass along, I find these are to be relied upon; and when I reflect on the past, with reference to my friends and the unhappy division that has taken place in Society, and unsettled some of them and left them to be tossed as upon the ocean of life, comparable to a bark upon the sea, without compass or rudder, I am increasingly confirmed in the belief, that a spirit of delusion has blinded the eyes of many who have left the Society; and others, from an unjustifiable attachment to individuals, are hurried forward in their opposition to Friends. A humble possession in the Truth is preferable to riches, honours, or the applause of the world; and I am thankful that my mind is stayed on Him, who is strength in weakness, riches in poverty, and a present Helper in the needful time, with desires for the establishment of the sincere-hearted, upon the immoveable foundation. For the encouragement of these I am frequently engaged; and sometimes, for the information of the misled and misinformed, I have to point out the causes of the division that has taken place. Our meetings are frequently large, and sometimes held in houses belonging to other societies, while the occupancy of them is denied to the Separa-

tists; who say, it is in consequence of our being more like other societies than they are. — Be it so, if our agreement is in the fundamental doctrines of Christianity. But why then do they endeavour to deceive the world, by saying, there is no difference between them and us? These things have occasioned a full development of the causes of the separation, I believe in the wisdom, and I humbly trust, under the influence of the power, of Truth.

"At Grassy-point, where two prominent leaders of the Hicksites reside, all the few members of Society went off, except three women, who remained firm Friends, neither of their husbands being members. We rode nearly twenty miles to the place in a wagon, and were cordially received by one of them; and while notice was spreading of a meeting to be held next day, we walked a mile or more to see another of them; the third had gone on foot to give notice of the meeting, which was held to our satisfaction.

"From Pickering we went to York, the seat of government for Upper Canada, where we had a large meeting in the house belonging to the Methodists. For a few disjoined members I felt, to use the words of a more worthy man, 'a travail of soul,' and shall not easily forget them; — great would be the advantage to these, did but a few real Friends live in the place, to hold a meeting and encourage them to look to the Giver of every good and perfect gift, to bless their endeavours to procure a subsistence for themselves and their children. The advantages held out to enter-

prising persons, allure many from Europe and the United States to this place, and they often meet with disappointments, and sometimes disagreeable consequences result. I cannot easily forget the emotions of tenderness I felt, on seeing three lovely, plain little Irish girls, who were motherless, and neither of them above twelve years old, come forward and take their seats near where we sat."

"Farmington, Ninth month 13th, 1830.

"To loiter my time away, does not seem suited to my natural turn of mind, which has marked my course through life hitherto. I have therefore taken the pen — not to beguile time, but rather to let thee know that time doth not pass heavily away. — With a mind as serene as the unruffled sea, I ruminate on the various views which present respecting the time past, present and to come. The future, though enveloped in darkness, is yet sufficiently unfolded, to show the true believer, that an all-wise Creator, whose providence is marked in the changes of the revolving seasons, will not forsake his humble servants, who like the autumn leaves, are, one after another, falling to the ground. The eye of faith is not left to grope in the dark, destitute of that reality which is as bread to the hungry soul, and gives strength to the weak, whilst songs of thanksgiving and praise mitigate the sufferings of decaying nature. As to the past, the consequences of fallen nature, as presented to view by memory, evil as they have been in a greater or less degree, although

through grace not of the deepest dye, prostrate me as with my mouth in the dust; while hope, like the anchor which securely stays the once greatly tossed bark, fixes the mind on Him, who died for sinners on Calvary's mount. When the past presents any thing which will compare, even in a faint manner, with justice, mercy, or humility, and the performance of religious duties, though vile nature may assiduously seek to draw self in for a share of commendation, it is nevertheless, compelled, in great abasedness, to ascribe all to unmerited grace. Then with David we may not only recount the mercies of our God, by whom we have been enabled to run through a troop, or to leap over a wall; but pray for one another, in the strength vouchsafed by Him, who doeth all things aright.

"My prayers are continued for thee and our dear children, and for all the objects of redeeming grace, especially for the household of faith, who are as the salt of the earth. And ascribing glory and honour to Him, who ruleth on high, and taketh cognizance of the actions of men, I trust I may inform thee, that my desire for the prosperity of the cause of the Lord Jesus, is undiminished; it never appeared to me more interesting, than it has through the course of this journey; though its being assailed as it is by pretended friends, has strengthened its enemies to exult over it. But it is my belief, that the prince of the power of the air, that rules in the children of disobedience, will not be able to remove the chief corner-stone. It is surprising, to mark the shifts which the Seceders make

use of to support their cause. As it was set up by misrepresentation, so they endeavour to support it by dissimulation. Many are still under a deception in regard to the cause of the division; when to an impartial mind it is as clear as the light at noonday, that unsound doctrines introduced disorder into our meetings; clamour took the place of solid deliberation, so that Friends who were attached to religious order could not submit to confusion and misrule. We hear it pleaded, that a few wanted to rule, and that this was the cause; thus construing the endeavours of Friends to maintain good order, into a wish to rule; — many who make this plea, know better, and only use the argument to cover their selfish views; but what is more extraordinary, many of their preachers dissemble in doctrine, and seem to think many words with an extended voice is Gospel ministry — seeking to obtain applause from men, rather than the favour of Him who knows the secrets of all hearts, and who will not justify those who seek their own honour, or neglect the things which are Jesus Christ's. It is certainly doing despite to the good spirit of grace, and crucifying afresh the Son of God, to ridicule the Christian's belief, founded upon Scripture, respecting the coming and sufferings of Jesus Christ, as a propitiatory sacrifice, even though they may affect a belief in his spiritual appearance. The irreverent speeches made in regard to his body and blood, evince that there is little more than a pretended belief in his spiritual appearance. If it was real, they never could rest satisfied in denying his holy

offices, and certainly would bring forth fruits consistent with a Christian life. Had they a consistent belief in the Gospel of Jesus Christ, they would not disregard the precepts of Christ. Open infidelity is easier borne with, than when combined with dissimulation, and does less mischief; because, by the latter the simple are led astray, many of whom are to be pitied, and for whom I feel a tender regard."

The following address appears to belong to this period, though it is without date, and may with propriety be introduced here.

You, who have kept your habitations in the Truth, are near unto my best life, and fervent are my desires that you may be steadfast, immovable, on the everlasting foundation, Christ Jesus — then will the storms and tempests beat in vain; and whilst you remain securely sheltered in the quiet habitation, you may be instrumental in the Lord's hand in gathering some of the scattered sheep, who are worried by the wild boar out of the forest, whose nature is to rend and devour. Many besetments and discouragements assail you, different from what Friends had to encounter in former times, when their enemies avowed open hostility, and appeared willing it should be known that they considered them as enemies to the Gospel of Jesus Christ, and not worthy to be called worshippers of the true and living God. These aspersions, however, were easily refuted; and in process of time Friends came to enjoy liberty of conscience, as a distinct Society of

people, and were recognized as such by the powers of the earth, it being obvious that we highly valued the Holy Scriptures, and received them as a test for the doctrines we held and the morality we practised. In our devotions we professed our dependence upon the baptizing power of Him, whom we acknowledged to be the Head of the church; by which power our spirits were humbled, and preservation from an aspiring disposition was witnessed — a disposition which seeks to lord over the heritage of the Most High; and unity, even the unity of the one Spirit, was greatly prized and sought after in the management of the discipline. Good order was promoted and prevailed, so that the feeble-minded were encouraged and strengthened, and the unruly were warned of the danger to which they exposed themselves. Then, to use the language of George Fox, "the Seed reigned;" not the wisdom nor the will of man, for that was judged down by the Seed. Ah! then our meetings for Divine worship were solemn, comfortable seasons, and those for discipline were schools of instruction, and many were engaged to join the Society in a perpetual covenant, never to be broken.

Alas! how great the difference now, when we find opposers arrayed against us; not in the character of open enemies, but in appearance as friends, professing to be disposed to improve our situation. I view the state of things with deep regret; and the mournful prospect revives in my mind the plaintive language of the prophet, when he exclaimed, "How is the gold

become dim! how is the most fine gold changed!" and again; "Our silver has become dross; our wine is mixed with water." What can we expect from our present prospects, and the lamentable effects of the spirit which is afloat, but that, instead of an advancement, as is now boasted of, and a more refulgent ray of light, we shall make a retrograde march? Nay — have we not already fallen in the view of a discerning public? Are not our meetings less frequented by serious and seeking minds, and are they not less solemn, and are not those designed for the management of the discipline, instead of being schools of instruction to the youth, often made rather seasons of discouragement to this interesting class of Society, because of the want of that solemnity which spreads over the minds of the humble believers in the adorable Head of the church, who condescended to declare for the encouragement of his faithful followers, "Where two or three are gathered together in my name, there am I in the midst of them?" But, alas! where the wisdom of man is substituted for the wisdom of Jesus, and the will of man for his meekness, lamentable are the consequences. The Gospel privilege of all having liberty to speak one by one, is prostituted to aid the designs of aspiring and ambitious men; and in some instances, such a disregard of the order of our Christian discipline has been shown, that members of Society have been denied their rights, when moving from one place to another; and others have been arraigned as offenders on untenable grounds. The salutary re-

straint laid on the press, for the commendable purpose of preserving unity, and in order that the doctrines and principles of the Society might not be misrepresented by inexperienced and unqualified, or mischievous persons, has been evaded; persons professing to be Friends, and presuming to write in the name of the Society, have resorted to periodicals professedly Unitarian, to publish doctrines contrary to those held by Friends, as well as many slanders and misrepresentations; and volumes of sermons, containing unsound doctrines, are extensively circulated by persons, whose stations in society ought to have made them guardians of the press: how "are these become as earthen pitchers!" — "their silver has become dross, and their wine is mingled with water!"

I might mention many other inconsistencies, all of which spring out of the same root, anti-christ, and bear the same mark; and which would, if it were possible, take from us the religion of Jesus Christ, whose birth was hailed with the anthem "glory to God in the highest, on earth peace, good will to men," when the angelic host proclaimed unto the shepherds, the "good tidings of great joy, which was to be unto all people; unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." But, "fear not, little flock, it is your Father's good pleasure to give you the kingdom," and all the combined powers of darkness will never be able to overthrow the immutable foundation. The Lord knoweth them that are his; and although we may have to lament the

desolation made by scepticism, under the gilded cover of greater light, yet if we come, with the prophet, truly to mourn over our situation, we may have confidence to appeal unto Him in the language, "Turn thou us, and we shall be turned; renew our days as of old."

We are all more or less involved in the general declension; yet there are here and there, as it were, one of a city and two of a tribe, whose desires are pure; and to these the promise is, "I will give you pastors according to mine own heart, who shall feed you with knowledge and understanding." A recurrence to the history of former days, when all were engaged to walk by the same rule, and to mind the same thing, may show us, that it is good to follow the example of our pious predecessors, whose upright, humble walking holds forth the inviting language, "Follow us, as we followed Christ." Then each one labouring to be built up himself upon the most holy faith, which works by love, was more or less instrumental in building up his brother; and the things that were true, the things that were honest, the things that were just, the things that were pure, the things that were lovely and of good report, were kept in remembrance. Now, endeavours are used to pull down the faith, the Scriptures of Truth are undervalued, and the writings of our worthy predecessors, overlooked or misrepresented, and the faithful labourers of the day calumniated, and held up to the irreligious, as superstitious persons.

I do not wish to descend further into particulars, whilst contending for the faith once delivered to the saints; nor am I disposed to quarrel about religious sentiments; but, "leave every one to be fully persuaded in his own mind." Yet I believe it to be consistent for me to stand and plead for the precious privileges we enjoy, as a religious Society, and to testify against that disorganizing spirit, which seeks to gain its ends by clamour and might, rather than by consistency and justice. Nor are the innovations in doctrine less affecting than those in practice; witness the endeavours used to level the character of our Lord Jesus Christ, the Messiah, with that of frail man, and to make the cross of Christ of none effect; as may be seen in the printed sermons before alluded to, as well as repeated assertions made in private as well as public discourses; and at times by persons, who perhaps do not wish to derogate from the truths of the Gospel; but who catch at ideas uttered by others, and do not consider or perceive the unsoundness of them. I would therefore recommend a careful perusal of the epistles of the apostles, and the historical account of the birth, life, miracles, sufferings, death, resurrection and ascension of Jesus Christ, the Son of God, and it will appear that the wisdom of man is foolishness with God. If any reject these writings, they are more inconsistent than Mahometans; for no true Mussulman will reject the Koran, which, with all its inconsistencies, they rely upon to prove that Mahomet was a true prophet. It is far from my intention to compare the

religion of our Lord Jesus Christ with that of Mahomet; but merely to show the great inconsistency of the professed Christian, who doubts the contents of his Bible. The religion of Mahomet is fraught with inconsistencies, and was designed to advance man in worldly grandeur; but the religion taught by our blessed Saviour has a contrary effect; it teaches, that in deep humility, man may glorify his Creator, and become a partaker of the mercy and goodness of a just and merciful God, in and by his dear Son, Jesus Christ; for as the law came by Moses, so grace and truth come by him; whose sufferings and death on the cross, not only disannulled the hand-writing of ordinances, but was the bringing in of a better hope, whereby we witness, that we now live under the new covenant spoken of by the divinely inspired prophet, under which we know that our Teacher is not removed into a corner; and that this teacher is Jesus Christ, by his holy Spirit, has always been and is the belief of all true Friends. The true Christian's faith rests upon the one great propitiatory sacrifice, offered upon the cross; as Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And that this redemption is necessary, is evident to all, as we become sensible that we are by nature prone to evil and to wrath; for how else can we keep the commandments of Christ, in doing good for evil, loving our enemies, &c. Such as believe in him, and are baptized by him, through the operation of his power, represent-

ed by John Baptist, as the Holy Ghost and fire, witness redemption from the evil nature which we inherit from Adam.

Sophistry and unbelief may argue against plain Scripture proof; but is it candid or honourable, is there sincerity, in claiming the name of Christians, whilst using means to lessen the character, and denying the power of Jesus Christ, who is acknowledged by all true believers, to be him spoken of by the prophet; upon whose shoulders the government was to be, and whose name is called Wonderful, Counsellor, the mighty God, the everlasting Father and Prince of peace? Therefore, my dear friends, believe not the allegorizings or the sophistry of the unbeliever, lest you be spoiled by that philosophy, which the apostle and servant of Jesus Christ terms vain; but try yourselves, prove yourselves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.

During a visit made in the year 1832, to some of the meetings of Philadelphia Yearly Meeting, he writes as follows, viz:

"Mansfield, Ninth month 1st, 1832.

"Truly, I think an awful responsibility rests upon some of the promoters of the schism. They have come out in open violation of the commands of Him, whose kingdom is not of this world, and whose servants cannot use violence even to secure to themselves their civil rights. The humble faithful followers of the Lamb,

whose allegiance to him is pure, are bound to observe the command, 'all things, whatsoever ye would that men should do to you, do ye even so to them.' But Friends have been deprived of their meeting-houses and other conveniences, by those who have departed from the faith of their ancestors. Their fruits manifest of whom they are, and from whence their faith comes. Many who are in their ranks have been deceived, and are to be pitied, seeing they are in danger of partaking with them of the plagues of their self-will, undue liberties and other hurtful things, the fruits of unbelief. If ever the tender minds, who are among them, partake of the heavenly sap which flows from the true vine, and bring forth good fruit, they must come out and be separate from them; and that there are tender plants among them, I have no doubt. Never before now, whilst contending for the faith once delivered to the saints, have I felt more grateful for the privileges which are to be enjoyed in our religious Society; and I esteem it an invaluable favour to possess true faith in 'Jesus of Nazareth, King of the Jews;' who suffered under Pontius Pilate, who rose again from the dead, and ever liveth to make intercession for us, and who is the preserver and protector of his people."

"Pleasant View, New Jersey, Ninth month 15th, 1832.

"Reproof is sometimes administered by favours unmerited; and whilst thinking of past omissions and deviations, sufficient, as Job said, to humble me and

cause me to 'repent and abhor myself in dust and ashes,' I have thankfully to magnify and adore the majesty of heaven, who fainteth not, nor groweth weary; but whose hand, plentifully supplied with blessings, is reached forth liberally to distribute, in order to strengthen and uphold the feeble, who have no might of their own. During several successive nights past, after considerable suffering from a pain in my eye through the day, I have enjoyed refreshing sleep, and waked with thankful feelings of peace, flowing gently as a river in my heart. And although sleep is nature's restoring balm, yet I have at times resisted its renewed offers, in order to enjoy the comfort of revived promises to the faithful, recorded in the Holy Scriptures; revived, I say, because they occur to my memory with an evidence, that they flowed from a Divine, inexhaustible source, not only to be read, but enjoyed also. To acknowledge unmerited favours is proper; but this should be accompanied with humble resolutions to endeavour to remember them with desires to give thanks even in tribulation, rejoicing that our Redeemer liveth; a joy unspeakable and full of glory; 'for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the good things that the Lord hath in store for them that love and serve him.' These things are hid from the wise and prudent of this world; from those who are not willing to learn of Him, who is meek and low of heart. Such, relying on the honours or riches, or pleasures of the world, are not the babes to whom they

are revealed, and who obtain their nourishment from the fountain of Divine consolation."

1832. The 24th of eleventh month, accompanied by John Gurney I set out to visit Friends of Purchase Quarterly Meeting, and next day being the first of the week, we were at the meeting at Poughkeepsie, and in the afternoon attended the burial of a young woman, the last child of a respectable family not Friends, to which all the ministers in the town, without distinction as to profession, were invited. A meeting was held, in which several testimonies were borne to the pious and exemplary life of the deceased; and the youth were affectionately invited to walk in the ways of religion. It was a solemn time, in which the distinction of sectarian views was absorbed in the desire for the religious welfare of all, and much sympathy was felt for the bereaved parents, who had followed the remains of several of their beloved children to the silent grave, within a short time.

Second-day morning, rode to Peekskill, and met a kind reception at the house of James Brown, where I had not been since the decease of his valuable father, Stephen Brown, who died a few months before. He left home in usual health to attend their Quarterly Meeting at Purchase, and was brought home a corpse. His removal was not only a sore bereavement to his family, but also a great loss to our Society, to whose concerns he was much devoted, and very liberal in bearing the necessary expenses for the accommodation

of Friends, having contributed the principal part of the cost of two meeting-houses, in Peekskill; the first being wrested from Friends by the Separatists, he cheerfully assisted in erecting the second. We remained at this place until fourth-day, and were at two meetings, one of them appointed for the town's-people.

On fourth-day afternoon we rode to the residence of the late Robert Underhill, whose widow was absent from home, but the children entertained us kindly. The house seemed solitary to me, having spent much time there, in days past, when the urbanity, cheerfulness and unfeigned love of dear Robert, rendered the visits truly pleasant. He was indeed a valuable Friend, and a firm believer in the truths of the Gospel. Next day attended Croton meeting, which, notwithstanding its reduced numbers, was a good meeting: the drift of the ministerial labour, was to encourage the little company, from the simile of a tree which had been divested of its withered branches, on which new and vigorous shoots were seen to put forth, that flourished and grew and brought forth fruit. After this favoured season, we rode to the house of our ancient friend Moses Sutton, who with his valued wife, as a father and a mother in Israel, with a few other Friends in this place, remains firm, steadfast and immoveable in the faith of the Gospel, abounding in love unfeigned, and in dedication to the cause of Truth. We had a satisfactory meeting next day, it being held in their house, the meeting-house being taken from them by the Seceders.

First-day, attended the meeting at Purchase, and on third-day took our aged friend Samuel Carpenter in our carriage, and rode to Richard Mott's. This was the last visit Samuel made to his friends; he was very feeble in health, and died soon after, leaving a good name behind him. On fourth-day we attended the Monthly Meeting of Purchase held at Mamaroneck, on fifth-day the Monthly Meeting at Shappaqua, and on sixth-day that at Amawalk, and in the evening appointed a meeting to be held at the house of Moses Smith at Bedford, expecting to set out in the morning for Oblong and New Milford. But in the night I felt my mind turned homewards, my way seeming closed up from proceeding toward the east, and in the morning we set out accordingly. When we reached the mountains, we found the snow several inches deep, whilst below the highlands the ground was scarcely covered — the further we rode the deeper we found it, and were informed that to the eastward it was so deep, that the roads would have been impassable with our carriage. I was thankful for having attended to the impressions made on my mind, which turned me homeward, fully believing it was the pointing of the good Shepherd, who put me forth and continued to guide me through the course of the visit, and by whose power my mind was made to sympathise with the few Friends left to support the Lord's cause in these parts, and to labour for their encouragement. Not having been there since the separation, I found that Friends were deprived of all the meeting-houses except at

Croton, and left comparatively few in number. An awful responsibility rests upon the individuals who have caused the devastation; for many innocent and unsuspecting minds have been darkened and deluded, through the false reasoning and pretensions of those who have departed from the true faith. Alas! how deplorable will be their situation when inquisition for blood shall be made.

I continued through the winter mostly at home, the severity of the weather having such an effect upon my enfeebled frame as to prevent my attending several of our meetings at Stanford. In the fourth month, 1833, I set out to attend the Yearly Meeting to be held in Philadelphia, and taking passage with Philip Hoag in the steam boats, we reached that city in nineteen hours from Poughkeepsie. On first-day was at Newtown meeting, in New Jersey, where I was comforted in meeting with a number of my dear wife's relations, among whom were several young people, who were commendable in their appearance, and whose consistent conduct affords hope of a succession of labourers in the church; such as are concerned to keep up their meetings, and support the testimonies given us as a people to bear, in this day of great declension from primitive purity, which is obvious among the descendants of some of the worthies in our Society, as well as too generally among other professors.

The Yearly Meeting opened on the 23d, and in several of the sittings I found strength afforded, in feelings of much love to the brethren, to labour for the

encouragement of the devoted; and also great freedom in Gospel love to invite the dear youth to enlist in the cause of Truth, that so they might be weaned from the world, and strengthened to breathe in humble petitions to God omnipotent, for preservation from its customs and entanglements; for where the power of religion is submitted to, it prepares us to say respecting all these, "Vanity of vanities, all is vanity." The Lord hath no pleasure in the death of him that dieth, and in great mercy he is pleased to offer life and salvation, even unto those who are treading the paths which lead down to the chambers of death.

After speaking of attending another meeting, he says,

It was not so satisfactory as I could have desired, through the efforts of some, who were zealous to press their own views beyond the true unity, which ever preserves in humility and a due regard for the judgment of exercised labourers in the church. I am more and more confirmed in the belief, that the wisdom of men is foolishness with God; and when relied upon in managing the concerns of the church, frequently leads into confusion, and as often wounds the unity, which sweetens labour in the Lord's cause and makes brethren near and dear unto one another.

In the eighth month, 1833, with the concurrence of the Monthly and Quarterly Meetings of Stanford, I left home to perform a visit to some of the meetings in Pennsylvania and New Jersey. My health being but poor, and the cholera prevailing in the city of New

York and some other places, it appeared to my friends as well as myself a serious engagement; but believing that the putting forth of the great Shepherd of the sheep was to be relied upon, I left my dear family and concerns, without any dread of the consequences, and proceeded to Poughkeepsie, where I met with Smith Upton and his devoted wife, Sarah M. Upton, and her companion, Matilda Coleman, who had set out to visit Friends in some parts of Ohio and Indiana. The consideration of the toil and exposure to which they would be subjected, in this long journey in the heat of summer, undertaken from a belief of its being of Divine requiring, caused me to view my undertaking with cheerfulness. I arrived in New York early next morning, and the city exhibited the gloom of solitude, rather than the hum of business, which was so observable when I was here in the fifth month. I took passage in the steam boat and reached Rahway, where I met Richard Hartshorne, and was greeted by him with the cordiality of true Christian friendship, and in the fellowship of the Gospel of peace. I entered on the service which drew me from my home, by attending their Monthly Meeting held at Plainfield, the day following the Quarterly Meeting for business, and afterward one for worship; in which meetings the cementing influence of Gospel love was very precious, an endearing affection engaging the minds of Friends toward each other, in which they encouraged one another to press toward the mark of the prize of their high calling of God in Christ Jesus.

On seventh-day, accompanied by Nathan Vail, I rode to Kingwood, where a few Friends reside; but the meeting is discontinued — also that at Hardwick, and the one formerly held at Randolph; nearly all the members at these places having left the Society. We had a meeting at each place, to the encouragement of the few Friends left. We returned and had meetings at Plainfield and Rahway, and then rode to Stony-brook, Trenton and Crosswicks, from whence we went to Burlington, and attended the Quarterly Meeting. Here Henry Warrington met me, and accompanied me to all the meetings belonging to the Quarter, except one; also to the meetings on the sea coast, belonging to Haddonfield Quarter. At Tuckerton, we lodged at David Mapps', a coloured man, who with his wife manifested a commendable zeal for the cause of Truth, and appeared cheerfully to do what they could to sustain and encourage their fellow-members, in supporting the testimonies we have to bear for the promotion of righteousness and peace; being at all times ready to open their doors for the accommodation of those who travel in the work of the ministry — to me their house was a quiet resting place. At Haddonfield I was joined by my brother-in-law, Benjamin Cooper, who accompanied me to the meetings of Haddonfield Quarter; after which we went to those in Salem Quarter, where I had an opportunity to sympathize with the dear Friends who had been engaged to sustain the doctrines of the Gospel, and to support their meetings, whilst numbers of their former friends

and associates, who had separated from Society, regardless of justice, were occupying their meeting-houses.

Of this journey he has left no further account.

The diligence and zeal with which our beloved friend had laboured in the cause of religion and virtue, while in the vigor of life, might have induced the expectation, that the evening of his day would be passed in quiet repose; but as a faithful steward of the gift committed to his trust by his Divine Master, he cheerfully resigned himself to the call of duty; and though in the seventieth year of his age, set out in the summer of 1834, to visit his brethren in religious profession, in Ohio and Indiana; a service in which he had the unity and near sympathy of his friends at home, expressed in the certificates of his Monthly and Quarterly Meeting.

For some time previous, his health and strength had obviously declined, and he was subject to frequent attacks of a very painful disease, which, with other circumstances, rendered his leaving home, to encounter the privations and exposure of so long and arduous a journey, peculiarly trying. But his dedication to the cause of Truth and righteousness silenced every objection and fear, when he was favoured with the clear evidence of his Lord's command. With all the discouragements before him, he appears to have experienced something of that blessed state, in which he could say with the apostle, "None of these things move me, neither count I my life dear unto myself, so that

I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Alluding to his prospect, in a letter to a beloved relative, written shortly before leaving home, he remarks; "Nothing less forcibly impressive, than an apprehension of religious duty, would have induced me to give up to a visit so extensive. I have no other motive whatever. My home was never more pleasant to me than it now is; and I had flattered myself that a release from engagements of this kind, would leave me at liberty to enjoy the comforts of home, during the few days I may remain in this mutable state. Reasonings of this kind had nearly brought me to conclude that it was improper for me, in my advanced stage of life, to encounter the difficulties of so long a journey; and my faith has been put to the test, I think as much, if not more than at any former period of my life." Then, as if he had a presentiment that his enfeebled frame would prove unequal to the fatigue and hardships of the undertaking, he adds; "However, I stand resigned to make the attempt, if way opens; and should health and strength fail to carry me through this time, I think I feel a humble confidence, that I have not followed cunningly devised fables — a confidence which is strengthened by the knowledge I have of my utter inability, without Divine assistance, to advance the good cause, which I early espoused, and have long considered pre-eminent.

He left home the latter end of the eighth month;

and after arriving at Philadelphia, was joined by his kind friend and former companion, Henry Warrington, who had again obtained a minute to accompany him. They set out on the 23d of that month, and reached Mount Pleasant on sixth-day, the 5th of ninth month. In a letter to his wife, written soon after, he says, "I have according to the measure of faith possessed, and the bodily strength enjoyed, proceeded to this place." And again, "My present home is a very comfortable one, and quietude of mind enhances its worth." In another letter, written previously, he says, "Thou mayest wish to know how I feel, now I have set out on this fatiguing journey: — I am as quiet in my mind, as to the result, as though I did not possess sensibility sufficient to estimate the importance of the undertaking. I hope this is not the case; but rather, that it is in consequence of having at least been desirous of doing right."

He attended all the sittings of the Yearly Meeting, except one sitting of the meeting of ministers and elders on sixth-day, when he was too unwell to go, and was frequently and acceptably engaged in the exercise of his gift, to the comfort and edification of his friends. A Friend of that meeting, in writing respecting his services, says; "My purpose more particularly at present is, to bear my testimony to the life and power which attended his last Gospel labours: our Yearly Meeting had the privilege of these. When I remember the sweetness of the unity which was felt with him, both in and out of meetings, I have been reminded of

the precious ointment which was poured upon the feet of our blessed Lord, preparatory to his burial. An evidence of this feeling of unity was manifested by our Meeting for Sufferings, which, at one of its sittings when he was not present, ordered a large number of the Address, which he wrote when in England, to be republished for the use of our members."*

After mentioning, that he lodged at the same house with Henry Hull, he remarks, "it was an instructive and pleasant season; but above all, the ministerial labours of the dear deceased, are recurred to as strikingly impressive. He was largely engaged in all our public meetings, and eminently favoured. Many of us remember well, the humble and solemn manner in which, on one of these occasions, he expressed his thankfulness that he had from early life endeavoured to promote the cause of his dear Redeemer; observing, at the same time, that he had nothing to boast of."

Another Friend writes, "Many of our hearts were made thankful that his lot was cast among us, his ministry being sound and edifying, and his conduct and conversation, such as becometh the Gospel of Christ." "Though we lament the loss of such a father in Israel, yet we do not mourn as those who have no hope; for we believe that the Scripture language might be applied, 'Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them!'"

* See the conclusion of these Memoirs.

His affectionate and kind companion, in a letter to his widow, after reciting the several religious visits in which he had accompanied him, says; "But the last proved the most interesting of all. Previous to his illness, he several times signified to me, that this would be his last distant visit; and his solemn communications, beside his services in the meetings for business, tended to confirm the impression thus made on his mind, that his day's work was nearly done."

After the close of the Yearly Meeting, his disease, which was a diarrhœa, being somewhat better, he felt his mind attracted to Still Water meeting; and although so weak, that some of his friends doubted his ability to bear the ride, yet with his usual perseverance in the path of duty, he set out and reached the house of our esteemed friend Benjamin Hoyle, with less fatigue than was anticipated. In the evening, several Friends coming in, and it being proposed to send word on for some further meetings, he declined having notice given of any but that at Still Water. In the night his sickness returned with increased violence; and although medical aid was promptly obtained, and every attention rendered him which his kind and sympathizing friends thought would relieve the force of the malady, yet his strength gradually sunk under its wasting effects.

Having "served his generation, according to the will of God," and endeavoured, in the time of health, faithfully to fill up the allotted portion of suffering and of service, he was favoured at this solemn season, with

a holy quietude and composure of mind; feeling that the foundation on which he had been concerned to build, even Christ Jesus, the Rock of ages, did not fail him at this trying moment. In the prospect of being taken away, while at such a distance from his beloved wife and children, he appeared to feel deeply for them; observing, "If I am taken here, it will be a great trial to my dear wife and children." For himself, through adorable mercy, he appeared to suffer no anxiety; but in patient resignation to yield himself into the hands of his heavenly Father, to be disposed of, as in inscrutable wisdom, he should see meet. On one occasion he said; "I do not despair of getting better — my trust is in Him who said, 'I will not leave you comfortless.' The foundation of God standeth sure — I have not followed cunningly devised fables." Again, he remarked; "I do not know how it will be at the present; I feel no fear as to the future."

At times the disorder seemed partially arrested, and on one occasion he observed, "I feel so much better, that I do not know but I shall have longer to struggle in time." He appeared not to endure acute pain, but complained much of weakness, often saying, "what a poor creature I am!"

On one occasion he said, "I had no outward motive in coming here, it was in obedience; yet I do not trust to a life of dedication, but in the Lord's mercies." Allusion being made to his getting better, he replied, "I do not know how that may be; as to myself, I am resigned; but it will be a great trial to my dear wife

and children." Again; "The hope of the hypocrite faileth; but I can say, mine does not. I feel at times, as though I could lift up my voice to praise the Lord, although my strength faileth." At another time; "Let it prove as it will, I am glad I am here — you have done all you could for me, and I am thankful. If I die, I die in peace with all mankind — living praises be unto the Lord!" On being asked how he felt, he answered, "Comfortable; I am comfortable in body and mind; I feel comfortable in the prospect of going." At another time he said to those present, that he had felt resigned during his illness; but when at any time he suffered his mind to look homeward, it produced a conflict.

Throughout the whole course of his illness, the meekness and patience which adorned his Christian character, shone conspicuously, and he was preserved in much sweetness and innocency, not an unguarded expression or impatient look escaping him. It was abundantly evident, that He whom he had long loved and served, was graciously with him in the last conflicts of expiring nature, strengthening and calming his departing spirit, and making all his bed in sickness. The tranquil and redeemed frame of his mind, shed a sweet and calming influence around his dying bed, and rendered it a privilege to be with him, verifying the truth of that Scripture testimony, "Precious in the sight of the Lord, is the death of his saints."

Although the disease seemed to be arrested, yet his enfeebled frame was too much exhausted to rally

again; and after an illness of ten days, on third-day, the 23d of ninth month, 1834, his redeemed spirit was liberated from the trials of mortality, and we doubt not has joined the glorified church triumphant in heaven.

His remains were interred in Friend's burying-ground at Still Water, on which occasion a solemn meeting was held, and several testimonies were borne to the excellency and all-sufficiency of that Divine power, which made him what he was, and through submission to which, he became eminently useful in the church of Christ, and a pillar therein, that should go no more out.

Such was the end of this humble and dedicated disciple of the Lord Jesus. We have traced his Christian course from the first dawning of religious light upon his mind, through various exercises and baptisms, by which he was gradually redeemed from all dependence upon self and its acquirements, and prepared, as a purified vessel, to receive the precious gifts which the adorable Head of the church saw meet to confer upon him; we have seen his watchful care to mind the putting forth and leading of the heavenly Shepherd, and to keep to the fresh unfoldings of the "anointing which teacheth all things," ministering in the ability which the Lord gives, whereby he was preserved living and weighty in his Gospel labours; — we have viewed him growing up under the baptizing power of the holy Spirit, from the state of a child, to that of a young man, and even attaining to the expe-

rience and stability of a father and elder in Christ; and lastly, we have seen also that those Christian principles and practices, by which he endeavoured to regulate his course through the painful vicissitudes and trials of this changeful life, did not fail him in the solemn winding up of all things here below, but proved a stay and solace to his departing spirit — fixing his hopes on a sure and solid foundation, even on the mercy and goodness of that Almighty Saviour and Redeemer, whom he had loved and served; and who died for man, not only that he might make atonement for his sins, but also purchase for him that effusion of the Holy Spirit by which the heart is sanctified, and guided, and instructed in those things which pertain to life and salvation.

The dying hours of our beloved friend, prove that he had not followed cunningly devised fables, but living and substantial truth; and though dead, the language of his example speaks to us in the forcible exhortation, "that every one should show the same diligence, to the full assurance of hope unto the end; that we be not slothful, but followers of them, who, through faith and patience, inherit the promises."

The Address which he wrote to the youth of the Society of Friends in England, being fraught with interest and instruction, and containing some further information respecting the illness and death of his wife, it is thought well to insert it — being as follows, viz:

An Address to the youth of the Society of Friends, in Great Britain and Ireland, especially those who attended the Yearly Meeting in London, in 1812.

ADVERTISEMENT.

OUR friend Henry Hull, who has found his mind engaged to write the following lines, received, near the close of the Yearly Meeting of 1812, which, in the course of his religious service he was attending, the sad intelligence of the decease of his wife, together with that of his second son, and his own aged mother, by means of a contagious disease prevailing in the parts of his residence, namely, Stanford, in the State of New York. The afflicting news excited a general sympathy among his friends; who were of course desirous to be somewhat more acquainted with particulars than they could be by report. To satisfy, in some degree, this desire, as well as to express the tender feelings of his mind to the young people of our Society, the following Address was penned, whilst his mind was softened with some of his early emotions of grief, but warmed with true love for the objects of this his renewed concern, as well as for his beloved friends in general, who have shown him much sympathy, and afforded him so much comfort and support in his present religious engagement.

London, 1812.

ALTHOUGH the following address was penned by our friend Henry Hull, while in England, and directed especially to the youth of Great Britain and Ireland,

which had recently been the field of his religious labours, yet a number of Friends who had an opportunity of perusing it on his arrival at New York, are of opinion that the republication and diffusion of it in this country, would be useful and acceptable. The afflictive dispensation which gave rise to it, is generally known by Friends in his native land, among whom there are many who have felt the emotions of tender sympathy on account of it, and by whom it is believed, these pages will be read with interest and instruction.

New York, Ninth month 7th, 1812.

ADDRESS, &c.

On receiving the mournful tidings from Stanford, respecting the events of the 4th and 5th of the fourth month, 1812, which occurred in my family, I have been very sorrowful. I hope, however, I have not offended, although the weakness of human nature may have been shown. Indeed, when I consider the example of our holy Head, who is touched with a feeling of our infirmities, and was seen to weep at the tomb of Lazarus, I am rather disposed to think it was as much tenderness of spirit that operated to the moistening of my eyelids, as the weakness of human nature. Oh, what occasion for reflection! and in reflecting, is it possible to restrain the flowing tear! No: for me it is not. Time and the remaining conflicts to be endured may in measure divert me from the sad scene, the awful event, but nothing will ever be able, whilst

I have my senses, to efface the remembrance of the dear object now lost to me.

When I recur to the time of our first acquaintance, and the formation of our union in the bands of marriage, I cannot but believe, that as the servant of Abraham was directed by the favour of Heaven when seeking a wife for Isaac, so the goodness of Isaac's God was evidenced to me; our union being formed under the serious consideration of the expediency of seeking a blessing, as our prospects of a settlement in the world were not flattering. There was no disposition on either side to deceive: we knew, that although we had reputable parents, the calamities occasioned by the late war in America had been such, that they could do but little for us. They had taught us to look to Israel's God for a blessing, by seeking to serve him in our day; and what better endeavours for our advantage could they have bestowed upon us, or what could they have given us of greater value to engage us to revere their memory, and to reflect upon their examples, so as to endeavour to follow them as they had followed Christ?

My dear Sarah entered cheerfully as a helpmate into the duties of a wife; cross occurrences sometimes assailed us, which affected her tender mind, but I do not remember that she ever murmured; if she did she was careful to conceal it from me. I often admired the turn she would give to these occurrences, and the pleasant way she had to keep me from being discouraged, always manifesting a willingness to continue the

necessary exertions; saying, "Let us not seek for great things; if we can live comfortably, and have it in our power to entertain travelling Friends," privileges which she enjoyed in her father's house, "these are all the riches I crave; and to obtain so much, I am willing to labour early and late in the management of my domestic concerns, and more particularly, if it will be a means of leaving thee more at liberty to attend to thy religious engagements." And through the blessing of the Lord, we have had it in our power to entertain in a plain way, those to whom she alluded, when they have called upon us; and I believe that no one ever did it with more cheerfulness than she did. We were so situated, that we often had the company of Friends from a great distance out of the new settlements, who came to attend the Quarterly Meeting; many amongst these were poor, and if I observed any partiality in her behaviour at such times, it was in showing particular attention to these. I have sometimes pleasantly remarked this to her; when her reply would be, "I know how to feel with these — the rich have many friends."

In the twenty-seventh year of my age, I commenced travelling in the service of the ministry, being then in a small way of business, which necessarily occupied my attention closely when at home; and having several little dependants, it was a trial of my faith, at times, to leave her with the care that devolved upon her in my absence. But she was so far from holding me back, that she encouraged me to attend to religious

duties, saying, "if thou neglect thy religious duties, we may not prosper in the world; and however much I miss thee when from home, I had rather thou shouldst go than stay. I often feel a sweet union with thee when thou art absent; and sometimes partake with thee not only in suffering, but in thy consolations also."

As a mother, she was prudent in the management and government of her children, habituating them early to industry, considering it not only necessary to enable them to provide for their subsistence, but also conducive to health; yet tenderly careful to watch over them, so as to contribute to their comfort; saying, "Too much should not be required of children; I feel much for them in their tender years, and would rather over-exert myself than require too much of them." Her children were particularly attached to her, and she was comforted in them.

As a friend she was firm, slow to believe a report to the disadvantage of any one; truly a peace-maker; much respected in the neighbourhood where she was best known; and I believe every person who lived near her, and was acquainted with her, would join me in this testimony to her disposition to promote peace and good-will. Although she had it not in her power to manifest by great liberality, her feeling for the poor, yet her acts of charity were evident, by visiting them in their sickness, as well as by the little she administered to their wants; and when I consider that

the widow's mite was accepted, I trust she was not deficient as a steward.

About the thirty-first year of her age she first appeared in the ministry; and although for several years she was not frequent or large in public testimony, she was, I believe, always acceptable to her friends; and her appearances during the last six or eight years of her life, when she laboured in the service of the ministry, were more conspicuous. She was almost destitute of human learning, the extent of her education consisting in being able to read in her mother tongue, and to write very poorly; being, as well as myself, unacquainted with the rules of grammar; yet seeking early, she found the Beloved of souls, and becoming subject to his power, knew his authority to be lovingly exercised over his people; and submitting thereto, she could say, with the apostle, in her religious services, "The love of Christ constraineth us." Thus, in the school of Christ, she became instructed as a good scribe, to bring forth out of his treasury, "things both new and old;" that some who did not know to the contrary, thought she had all the advantages resulting from a liberal education. She was, however, sensible that she lay under great disadvantages, particularly in maintaining an epistolary correspondence with her friends; and in one of her last letters to me, she said, she was comforted in thinking that the rising generation would not labour under the disadvantages which she did.

It would be well for those who have much pains

taken to accomplish them, if they would early submit to the government of Jesus, that so they might know his sanctifying power to prepare them for services that exalt the standard of Truth in the earth. I often regret, that those who are so tenderly cared for, as many of our young Friends are in this day, should forget their privileges, and stand aloof from the humble path that leads to peace. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burthen is light." Oh! were the rising generation to accept this persuasive invitation from the Messiah, how would they come forth "as an army with banners," turning "to flight the armies of the aliens!" For have not many, even of the professors of Christianity, become alienated from Christ and his government, so that they are making "the cross of Christ of none effect?" which is, nevertheless, the wisdom of God, that brings "to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world?" Is not this manifest, that "not many wise men after the flesh; not many mighty, not many noble are called?" So that however useful learning is when subservient to the power of the Gospel, it should not be depended upon.

My heart has been often moved in tenderness towards the rising generation, whilst travelling in this land, with desires that they may consider and justly

appreciate their privileges. Many of you are in easy circumstances; and some of you are exposed to the dangers and temptations of affluence. I have here presented to your view the example of one I dearly loved; and, as I believe, many of you have tenderly sympathized with me, and have manifested a love for me whilst among you, I trust you will excuse my freedom in presenting you with this token of the continuance of my dear love.

Whilst my mind has been closely beset with the discouragements that present, in the prospect of returning to my once pleasant home, where sorrow now reigns, perhaps increasingly, from subsequent devastations, caused by the raging pestilence, that has recently deprived me not only of my chiefest earthly joy, but likewise of our dear son, my aged mother, and my brother-in-law; I have looked carefully at the motives that induced me to leave them. I have perused all their letters written to me, which I had not destroyed, and whilst silent meditation has admitted many occurrences to be reviewed, my spirit has at times witnessed an awful silence — a holy solemnity; and I dare not conclude that I have been out of my place in leaving my family, notwithstanding I shall never more see some of them in mutability.

May you, now in the bloom of your days, think of the importance of a well-spent life! and if you are not called into public service, as some have been that are gone before you, consider how you are spending your time: is it to advance the cause of Truth and righte-

ousness: or is it merely to gratify yourselves? When at your toilets, shrink not at the idea of death, which, when reflected upon, sometimes preserves from pride. When poring over light and trifling publications, with which the present age abounds, or when using the pencil or needle merely to amuse, think whether your time might not be more profitably spent in reading the Scriptures, with other pious writings, or useful publications; in working for the poor of your respective neighbourhoods, visiting the sick, and administering to their wants. I believe that such engagements, in a greater or less degree, afford the sensible mind solid satisfaction, promote reflections, which encourage to a continuance in the way of well doing, and may keep you from the dangers in which those are involved, who seek to gratify themselves in vain and idle amusements.

By these laudable pursuits, the mind also becomes prepared for usefulness, in the promotion of the cause of religion, to the glory of God, to the comforting of his people, and to the acknowledgment that Christ's yoke is easy and his burden light. I love you, and am comforted in believing that many of you love the Truth, and are yielding obedience to its restraining power. Dear children, hold on your way; regard not the scorn of the scorner, nor the supercilious brow of the wicked. Suffer not the example of the libertine, nor of the slothful, to draw you aside from following Him, who leadeth in ways of pleasantness, and in paths of peace. There are indeed tribulations to be endured in time, but unto those who live in the fear

of the Lord, the encouraging language still remains, "Be of good cheer, I have overcome the world." Thus it is that the humble follower of the Lamb is encouraged to hope that the trials he meets with may work together for good, even to his further refinement and purification.

O! that this may be the case with you, and with your real friend,

HENRY HULL.

Plashet, near London, 3d of Sixth month, 1812.

The following narrative of the afflicting circumstances which gave rise to the preceding Address, is extracted, with very little variation, from a letter from Ruth Hallock, to her friend Henry Hull, dated Stanford, 16th of fourth month, 1812.

"I shall now endeavour to give thee the best information of which I am capable, of a very trying visitation that seems spreading over our land, and to have fallen heavily on the neighbourhood of Stanford. The physicians call it a malignant pleurisy, or inflammation on the lungs. The first that fell a victim in our neighbourhood was Henry Clapp, who was on a visit to his mother: he died about the 20th of second month; after which it seemed to spread towards the neighbourhood of Stanford, and up and about J. Gifford's. His wife was very ill, and her recovery was quite despaired of for some time. Thy precious Sarah

was with her for several days, until she gave hopes of recovery; she then returned home, visited the sick, and comforted the mourners, after which she attended the funeral of Obadiah Haight, about the 20th of third month, where I understood she appeared in the exercise of her gift to the comfort of many present. About this time thy aged mother was taken ill; she departed this life the 25th of third month; we attended her funeral, which was very solemn, and things appeared very alarming; after which we went to see thy wife and her dear children. We found her violently seized with the prevailing epidemic; on going into the room she seemed glad to see us, and said 'I am very sick, never so sick before, but trust I am prepared for it, I have expected it. If my dear Henry was here ..... but what could he do more; every thing is done than can be done. I have kind friends, kind, affectionate children. I am perfectly contented in my situation.' I said, if dear Henry could view the situation we are in at Stanford, he would feel very anxious: she paused a moment and said, 'It is very possible he may have some sense of it.' I do not remember that she ever mentioned thy name in my hearing afterwards, and although she had to endure much pain and affliction of body, yet her mind appeared perfectly calm, sweet and pleasant, abounding with love to every one, so that her company was truly pleasant; often saying, she now enjoyed the fruits of her former labours; and that what she then enjoyed, was worth more than all the world besides; saying, 'I am now convinced that I

have not been following cunningly devised fables, but living and substantial truth.' Her mind seemed often humbled under a sense of the favours she enjoyed. Having many of her friends about her, I felt anxious to come to thy brother John's, whose wife and sister, and many others in the neighbourhood, were very sick with the same disorder. I left her on sixth-day the 27th, and did not return until second-day following. On going into the room she appeared cheerful and pleasant, although very much reduced. She continued so through the day. Thy dear son John seemed poorly that evening, next morning he seemed better. His mother rested pretty well. Between her fits of coughing, her company was very interesting, frequently repeating some passage of Scripture, or a line or two of poetry. Her love seemed to flow towards all, especially to her friends around her. After I had turned her in bed, she said, 'Dear Ruth, thou and I have travelled together through different parts in near unity; I have loved thee as a sister, yes, as a mother. I am afraid I shall wear thee out.' The latter part of the night she appeared a little better, and the next morning she seemed free from pain, but weak and low. About ten o'clock thy daughter Dorcas, on seeing her so weak, seemed very much affected; she said 'Dear Dorcas, don't be troubled, don't weep, we have much to be thankful for; many poor things in this trying time have hardly any thing for their comfort; we have enough of every thing around us, and kind friends who are willing to do any thing for us: we must not com-

plain, we must expect to share sickness with our friends. I do not complain, I am contented, and willing to endure the turning and termination of it.' After which she lay and slept quietly, and continued so through the day. Towards evening I returned home with a comfortable hope that she was a little better. I found my family complaining, and did not return until fifth-day, 2nd of fourth month. We went to meeting with the few Friends that were able to get out; and after meeting I went again to see her, found her very weak and low, and John very sick: we began to apprehend him in danger; medical aid was obtained early, but all to no purpose; he seemed restless and his pain was very excruciating. Sixth-day thy wife was more poorly, appeared to have more fever, and in the afternoon complained of pain in her side, but we still entertained hopes that she would be raised again: but, alas! our hopes were frustrated. Judith Gurney and myself sat up with her that night. About ten o'clock, after the family had retired, we perceived an alteration. We were alarmed, and called the physician, who soon came: at first he thought the change was in consequence of debility, and that giving her stimulants would revive her; but the difficulty of breathing increased; the family were then called, and she peacefully and quietly expired without any apparent struggle. As she lived beloved, so she died lamented by us all. I found it hard to give up so near and dear a friend on my own account, but when I thought of thee and the children, as also the neigh-

bourhood at a time when so many were sick, my feelings, indeed, baffled all description.

"Dear John at that moment lay very sick in an adjoining room; I soon went in to see him, he looked at me with an expressive countenance, and said, 'It is impossible for me to get well without a miracle, and on my own account I am willing to die; but on the account of my dear brothers and sisters, I should be willing to live longer. My faith and confidence are in the mercies of my dear Redeemer.' After which he appeared mostly sensible, and perfectly resigned, and was enabled to arrange his business to good satisfaction.* I was not much with him afterwards, being

* Although he was only in the twenty-fourth year of his age, he was engaged in a considerable line of business, and in addition thereto, he undertook the oversight of his father's concerns, in order to set him at liberty for religious service. This weight of care seemed now to press forcibly upon his mind, so that, after giving his brother direction about his affairs, which, he said, he considered it his duty to do, and felt satisfaction in having done, he advised him to give up all ambitious prospects; to contrive some easy way of procuring a livelihood, and to be content; herein evincing a mind in a suitable situation justly to appreciate the value of time; and that whilst he saw the necessity of providing for a comfortable subsistence, he felt the inconvenience of having his mind charged with much incumbrance at such an awful crisis.

The advice given to his brother is not only worthy of his strict observance, but may be useful to others who may be just entering on the concerns of life, and is consonant with the words of the prophet Jeremiah; "Seekest thou great things for thyself? Seek them not."

His father feels it a tribute due to the memory of his son to subjoin this note.

quite indisposed myself, with a slight touch of the prevailing disorder; therefore, must leave further information, except that he died the next day."

In addition to the foregoing narrative, Henry Hull has received two letters from his daughter, Dorcas Coleman, of which the following are extracts:

"13th of Fourth month, 1812.

"Our family remained in a state of usual health until about the 19th of last month, when my ever loved mother complained of an extreme pain in her head; she, however, kept up until the 21st. After returning from Obadiah Haight's funeral, she took her bed: she sat up a little the two following days. On the fourth-day evening she appeared so unwell, that we called in medical assistance. I was the only one up with her that night, and feeling alarmed, she told me she was prepared for death, if it pleased her Divine Master to call her; and was as well satisfied in thy being in thy place as if thou stood by her bedside; hoped thou wouldst hold on thy way, and be favoured to return to us again — it would have been consoling to her to live till that event, but she was resigned."

"Fourth month 24th, 1812.

"During the time of my dear mother's illness, and often, yes, very often since, I have had to revert to the time of our parting, when in solemn supplication my dear deceased parent craved the protection of Heaven for thee, the partner of her life; and in humble

resignation expressed her willingness, that it should rest a secret in the Divine sight whether your farewell was to be final or not; and also her desire, that whether you ever met again or not, all might be done in life and in death, to the glory of God. Ah! that was a time never to be forgotten, as long as life and recollection are lengthened out to me, who then did, and still do, feel the great need there is of having the mind stayed on that which will support, when all outward consolation fails."

During the last visit made by Henry Hull to Ohio, the Meeting for Sufferings of that Yearly Meeting directed an edition of the foregoing Address to be published; and as it did not appear until after his decease, that meeting appended to it the following minute, viz:

Soon after this meeting directed the reprinting of the foregoing Address, it pleased Divine Providence to remove the author of it from works to rewards. And as our late Yearly Meeting had the privilege of his last religious labours, we have been induced to bear our testimony to the life and virtue which attended his ministry in our public meetings, and to the solemnity which also accompanied his communications during our sittings for discipline.

While in common with our brethren of other Yearly Meetings, we are impressed with a mournful sense of the loss the church militant has sustained, in the de-

mise of this faithful servant of Christ; in subjoining this brief notice of the event, it is the fervent desire of this meeting that all our members, and especially our dear youth, may be encouraged, both by the perusal of the Address, and by the account of his peaceful close, to imitate the excellent example which he has set, in a life of dedication to the Lord's work and service — he having expressed in his last public testimony, with much humility, his thankfulness that he had devoted the prime of his life to the cause of his dear Redeemer.

The religious opportunities which he had with us — the great solemnity and baptizing power which was then felt, as well as the near unity which we had with him, have been rendered the more striking from the occurrence of the solemn event which so soon followed.

As in his life he was steadfast in the faith of the Son of God, so it seems that in and near the solemn close, he was enabled by the power and presence of his beloved Saviour to testify, "I have not followed cunningly devised fables — the hope of the hypocrite faileth, but I can say mine does not. — I feel as though I could lift up my voice to praise the Lord, though my strength faileth. I die in peace with all mankind; living praises be unto the Lord." The calm and heavenly frame of his mind shed a sweet influence around his dying bed, verifying the truth of the Scripture testimony, "Precious in the sight of the Lord is the death of his saints."

His redeemed spirit was liberated from the trials of

this changeful life, on the 23d of ninth month, at the house of our friend Benjamin Hoyle, near Barnesville, and we doubt not, has joined the church triumphant in heaven.

Taken from the minutes of the Meeting for Sufferings of Ohio Yearly Meeting, held at Mount Pleasant, the 16th of eleventh month, 1834.

BENJAMIN W. LADD,
Clerk for the day.

As our beloved friend, in the early part of his Journal, several times speaks of his valuable father, it is thought the reader will be interested in perusing the following memorial respecting this worthy man, viz:

A Memorial from the Creek Monthly Meeting, in Nine Partners, concerning our friend, TIDDEMAN HULL.

HE was born in the State of Rhode Island. His parents were John and Damaris Hull, who were members of our religious Society; and in the early part of his life, by their consent, he removed and settled within the verge of Purchase Monthly Meeting; where, and at New York, he resided until the year 1777, when he removed with his family within the limits of this meeting, then a part of Nine Partners Monthly Meeting, and became a useful member thereof, being exemplary in the diligent attendance of our religious meetings, and encouraging his family therein. In the year 1781, he appeared in the ministry, and

was serviceable therein; the young and rising generation particularly claimed his attention; to many of whom he was endeared by his tender and fatherly advice. He often pressingly entreated those unto whom he ministered, to close in with the day of their visitation; and sometimes in private conversation was heard to say, that he regretted nothing more than that he did not in his youthful days give up to walk in the paths of piety and virtue. He was divers times acceptably engaged in visiting families within the compass of this Monthly Meeting, a service he appeared to be well qualified for; and frequently visited the adjacent meetings, particularly those newly set up. He often not only advised it, but was himself in the practice of retiring in stillness; and at times convened his family upon the same important occasion.

In the year 1793, soon after his return from a religious visit in the western settlements of this state, he was brought very low by a fit of sickness, his life not being expected, either by himself or his friends, to be prolonged; at which time his faith appeared unshaken; saying, "My confidence is in the Lord, and in him will I trust: I feel his presence to be near, which is above all, and I can rejoice in tribulation." At another time, his children being by his bed-side, he looking upon them, said, "If it is the Lord's will that I shall go now, I am entirely willing;" soon after, with an audible voice, "Oh, Lord! be graciously pleased to take me to thyself, or endue me with patience to bear my pains; yet not my will but thine

be done: try me any way that will be most agreeable to thy holy will."

The same day divers Friends coming to see him, he said, "This is a hard struggle between life and death; I do not know which will have the victory; but let which will, I believe I shall be the Lord's;" with much instructive advice and counsel to many that came to see him during his illness: from this sickness he gradually recovered.

He was taken ill of his last sickness, the 18th of the ninth month, whilst sitting in our Monthly Meeting; in which he manifested the same fervency of spirit in his religious labours that had hitherto accompanied them. In the evening he signified to some of his family, he believed that was the last meeting he should attend. His disorder proving to be the dysentery, his strength failed fast. On fourth-day morning following, after a wearisome night, he expressed a desire for stillness and an easy passage, as he believed his time here would not be long. Soon after, being more free from pain, divers Friends being present, he said that at the last Monthly Meeting he attended, he thought at the time, it would be the last; and that he felt his mind impressed with something to deliver, but did not, for the want of an opportunity; which was, that Friends, in all appointments in the church, be careful not to appoint such as were in the practice of sleeping in meetings, referring to the frequent advice of the Yearly Meeting on that subject. Then addressing himself to his youngest son, he gave him much in-

structive counsel and advice. After which, laying still awhile, he was fervently engaged in prayer, that the Lord would be graciously pleased to be near in this trying time, and that he would remember Friends of the little meeting to which he belonged, that the extendings of Divine regard might be to his family, and that they with Friends might be kept as in the hollow of the Lord's hand. After which, his disorder being very sore upon him, he expressed but little; though, at times, he was engaged in prayer, and in the expression of a few words of love and tenderness to such as came to see him, bearing his pains with Christian patience, and waiting for the time to come, that he might be relieved from them. He departed this life, on the 28th of the ninth month, 1795, aged about sixty-two years.

INDEX.

A.

ALLEN, JOSEPH AND EUNICE, death of the three daughters of... Page 98
ASHBY, JOSEPH, accompanies H. Hull — sudden death of 220

B.

BARNARD, HANNAH, some account of 50
BOLTON, SAMUEL, accident to, when companion to H. Hull 143
BREWSTER, MARTHA, with S. Hill, meets H. Hull in Ireland 172
BROWN, STEPHEN, notice of the death of 286
BUMP, BENJAMIN, a preacher among some separatists in N. England. 49
BURGESS, ANN, with Elizabeth Robson, joins H. Hull in religious service 183
visits families at Lynn 186
BUXTON, ANNA, visit to, and notice of, by H. Hull 223
BYRD, WILLIAM AND REBECCA, meet with H. Hull 224

C.

CHAPMAN, SOLOMON, with George Richardson meets H. Hull — remarkable preservation narrated by 193
CLARK, JUDGE, kindness of, and his family, to H. Hull—has a meeting in his house—accompanies H. Hull to a meeting..... 109
wife of, expresses to H. Hull her relief and encouragement obtained through his ministry 109–110
CLOUD, JOSEPH, at a meeting in Kentucky with H. Hull..... 116
COLEMAN, DORCAS, letters from, giving an account of the illness and death of her mother, wife of H. Hull..... 316–317
COLLEY, THOMAS, at meeting with H. Hull..... 191
CONRAN, JOHN, with H. Hull, visits families at Cork 154
COOPER, SARAH, married to H. Hull..... 252

D.

DANBY, British troops land and burn the stores at 24
DARBY, DEBORAH, with R. Young, meet with H. Hull in N. England 73
notice of the services of, while in America — character of..... 145
DAVIS, TIMOTHY, a Free-Quaker, some account of..... 68
DICKINSON, BARNARD, goes with H. Hull into Wales 146
DILLWYN, GEORGE, H. Hull spends some time at the house of..... 251
DILLWYN, WILLIAM, visited by H. Hull — notice of the services of... 210
DUDLEY, MARY, notice of a meeting appointed by..... 214

E.

EMLEN, SAMUEL, at Germantown, meeting with H. Hull 83
EVANS, JOSHUA, H. Hull meets at N. England yearly meeting..... 55
met by H. Hull as he returns from Nova Scotia..... 75

F.

FIELD, WILLIAM AND HANNAH, accompany H. Hull into Connecticut. 250
FISHER, GEORGE, kindly entertains H. Hull 224
notice of, by H. Hull 225
FORSTER, WILLIAM, met with in Scotland by H. Hull..... 195
FRANKLIN, ELIZABETH, daughter of Henry Franklin and mother of H. Hull..... 13
FRANKLIN, JOSHUA, uncle of H. Hull, receives the family into his house..... 23
FRIENDS, Sufferings of, during the Revolutionary War 29
FROST, SEVERE, in the seventh month, 1794..... 58
FRY, JOSEPH AND ELIZABETH, house of, the English home of H. Hull 210
solemn opportunity with, when parting..... 241
FRY, ELIZABETH, near friendship of H. Hull for 213
accompanies H. Hull into Surrey and Sussex..... 215
sympathy of, with H. Hull in his bereavement 234

G.

GIBBINS, JOSHUA, sudden death of..... 179
GLAZIER, JOHN, AND WIFE, account of the convincement of..... 215
GREEN, THOMAS, kindly entertains H. Hull..... 165
GRELLET, STEPHEN, meets H. Hull in London 228
informs the Yearly Meeting of the death of H. Hull's wife, son and mother..... 232
GRUBB, SAMUEL, H. Hull kindly entertained by — robbed on the highway 158
GURNEY, PRISCILLA, true sympathy of, for H. Hull — informs the meeting of Ministers and Elders of the cause of H. Hull's absence 234

H.

HACKER, JEREMIAH, kindness of to H. Hull..... 59–62
HADWIN, ISAAC, accident to while with H. Hull..... 143
HALLOCK, SARAH, married to H. Hull..... 33
HALLOCK, RUTH, account by, of the sickness and death of S. Hull... 311
HARRISON, SARAH, account of a family, one of which was convinced by 217
HAVILAND, DANIEL, attends a meeting with H. Hull in Georgia 124
HILL, SUSANNAH, with M. Brewster, meets H. Hull in Ireland..... 172
HOAG, ELIJAH, meeting held in the barn of..... 20
HOAG, STEPHEN, death and character of..... 43
HOLLINGSWORTH, SUSANNAH, met by H. Hull in Georgia..... 124
HOLYDAYS IN IRELAND, manner of spending by the people 172
HORNE, SUSANNAH, met with by H. Hull in Liverpool 137
religious services of, with H. Hull 138

HOSKINS, JOHN, met with by H. Hull at New York Yearly Meeting.. 82
character of..... 83
HOUGHTON, THOMAS, care of, rightly to dispose of his wealth..... 164
HULL, JOHN, grandfather of H. Hull — trains Sir Charles Wager Vice-Admiral..... 13
children of, offered promotion by Admiral Wager — decline ... 13
HULL, TIDDEMAN, father of H. Hull — settles in Greenwich, Conn.— removes to New York city..... 13
difficulties of, in business..... 22
obliged to leave New York with his family — takes a house at Ridgefield, Conn. 23
comes forth in the ministry..... 27
death of — character of and observations respecting 80
testimony of Creek Monthly Meeting concerning..... 319
HULL, JOHN, companion to H. Hull in England 210
HULL, HENRY, motives of, for writing his journal..... 12
birth and parentage of — removes to New York city when six years old — first religious impressions of..... 13
dislike of, to the garb of a Quaker — a plain dress a preservation to — goes to school to W. Rickman..... 14
effect of divine grace on the mind of, while a child..... 15
sent into the country sometimes to his uncle's, M. Franklin, sometimes to J. Hull's—early temptations and evil habits of 16
reflections of, on the duty of parents and tutors to children. 17–20
early exercises and struggles of — restrained by his parents from changing his dress 21
gets into the company of soldiers in New York 22
goes with the family to his uncle J. Franklin 23
remove to Ridgefield, Conn.—sufferings while there—removes with the family to Stanford..... 24
interest taken by, in the disputes about the war — dislike to attending Friends' meetings..... 26
again favoured with serious impressions — effect of the company and the faithfulness of Friends upon 27
exercises of mind of — a view of becoming a minister..... 28
employed in his father's fulling-mill — evils resulting to, from the foremen in the mill..... 30
observations of, on the exposure of children in the company of immoral servants or tutors..... 30–31
a family sitting, deep impression made upon — progress of the work of grace in the mind of..... 32
takes the management of the business — marriage of — tried with a spirit of unbelief..... 33
begins to keep a diary — withstands the intimations to appear in the ministry 34
Diary of, from 3d mo. to 5th mo. 24, 1786..... 34–36
mental conflicts of, for not giving up to the call to the ministry 37
first public appearance in meetings of..... 38
renewed rebellion and darkness..... 39
fresh manifestations of divine kindness to — effect produced upon, by seeing a tree that had been struck by lightning.... 40
comes forth in the ministry two years after his former appearance 41

HULL, HENRY, Diary of, from 12th mo. 1788, to 11th mo. 1793..... 41–54
views of, respecting the improvement among Friends..... 42
blessed and contented lot of—prayer for preservation..... 44
Sundry religious exercises of..... 45–50
accompanies a Friend in a family visit, and visits several meetings—accompanies H. Barnard in a visit to Connecticut 50
takes measures for a gradual retreat from much business..... 51
first religious visit beyond his own Quarter 54
enters on a religious visit to New England..... 55
meets J. Simpson, D. Mifflin, and J. Evans, at the Yearly Meeting..... 55
controverts the notion of universal salvation because of the atonement of Christ..... 56
exercise in meeting because of being expected to preach..... 57
visits a criminal under sentence of death 59
indisposition and great discouragement of..... 60–61
confined with sickness at J. and L. Winslow's 61
visited by Jeremiah Hacker 62
doctrine of, cavilled at by a Baptist minister..... 63
contends for a free gospel ministry 64
returns home..... 64
finds he had been too anxious to get home..... 65
goes back into New England on a religious visit 66
visits some Indians at Charlestown..... 66
labours affectionately with some seceders in New England 69
anxiety of, respecting his family 70
reflections of, on the carelessness of many Friends respecting the best interests of their children..... 71
remarkably led in a meeting at Cumberland..... 72
meets with D. Darly and R. Young 73
interesting interview of, with a man reported to have become crazy from reading "Barclay's Apology"..... 74
meets Joshua Evans and Joseph Hoag..... 75
has a meeting with some friendly people near Montpelier..... 76
meets his brother-in-law Stephen Keese..... 77
declaration of, that the "*name*" of Christ meant his *power*..... 77
perilous passage over Lake Champlain, and journey by night through the wilderness..... 78
arrives at the house of his sister, Ruth Keese..... 79
returns home, remarkable intimation of the time he must be at home..... 79
death of the father of..... 80
holds several appointed meetings in his neighborhood..... 81
sets out on a journey through the Southern and Western States 81
attends New York Yearly Meeting—meets Gervas Johnson and John Hoskins..... 82
proceeds on through Jersey to Philadelphia..... 83
sympathy with many in Philadelphia, and services there and its vicinity..... 84
reflections of, on a prevailing war spirit..... 84, 85
visit of, at Westtown and remarks upon 85
visit of, at C. Wistar's and notice of the family..... 86

HULL, HENRY, joined by Joshua Lord as companion — remarkably led in Okesson meeting to speak against contention 87
sense of, while speaking in meeting, of the state of a female then present, which is afterwards confirmed 88
close religious labour with the youth at Deer Creek — religious labours in Baltimore 90
petition of, on his own account 92
public testimony of, against drunkenness and eager pursuit of the world at Fairfax 93
meeting for, at Leesburg, attended by two Methodist ministers, a number of soldiers, and negroes 95
speaks against slavery, gives some account of its iniquities and evil effects as witnessed by him 96–98
crosses the Blue mountains — dangerous encounter of, with some slave-holders 99–100
remarkable interview with a woman at South river 101
again speaks against slavery, at Lynchburg 102
rebukes a woman who began to groan while he was speaking — remarks on the necessity for order in worship 103–4
holds a meeting for slaves at Goose Creek 104
joined by John Lynch, and sets out on a perilous journey through the wilderness to Kentucky — difficulties to obtain provisions — suffering squatters 105–106
entertained by General Kennedy—discourse with the General on intemperance and slavery — his kindness 107
holds a meeting in the Methodist meeting-house—kindness of the people — cordially received by Judge Clark — Baptist minister objects to the doctrine preached — dissatisfaction of the audience with the interruption 108
holds meetings at the house of Judge Clark and of one of his neighbours — the satisfaction manifested by his hearers 109–110
meets with T. Steel, his old schoolmaster — holds a meeting in the State-house at Frankford, attended by the Governor. 111
proceeds through the wilderness into Tennessee — difficulties in procuring food, and dangers of the way 112–113
arrives at, and is welcomed by, Thomas Marshall 114
has a meeting in the court-house at Knoxville, attended by the Governor and legislature 115
meets with Joseph Cloud—starts for North Carolina—danger in fording the Holstein 116
the first meeting in North Carolina attended by — deep exercise and discouragement 117
remarks of, respecting a Friend who neglected to spread notice of a meeting — attends the Yearly Meeting at New Garden — Richard Jordan set at liberty to visit Great Britain, &c... 118
testimony borne by, against Friends being magistrates or joining in political disputes — against self-righteousness 119
rests at J. Winslows — fears of, lest he should get into the habit of preaching — sets out for South Carolina 120
visits I. Cook, husband of Charity Cook, then in Europe—lose their horses, and his companion goes in search of them 121
deep exercise of, in the prospect of going into Georgia 122

HULL, HENRY, sets out for Georgia — remarks of, on the impropriety of carousing on days professed to be holydays — return of his companion with their horses — meets Daniel Haviland.. 123
remarks of, respecting General Washington, on hearing of his death — left by I. Lord 124
takes Samuel Miles for companion — arrives at Charleston — remarks on slavery — affecting incident at a slave auction... 125
embarks for New York — terrible storm at sea 126
peaceful feelings enjoyed by, during the violence of the storm, and the consternation of the crew 127
arrives at New York — proceeds home — sickness — religious services 128
religious visit of, to western New York and Canada — obtains certificates for a religious visit to Great Britain and Ireland 129
reflections of in the prospect of his religious engagement.. 130–131
detention in New York — religious exercises 132–133
embarks — diary of voyage 134–136
arrives in Liverpool — taken home by William Sprague — meets Benjamin White, of Pennsylvania, and Susannah Horne 137
meets Martha Routh — with S. Horne holds a meeting for servants in Friends' families 138
accompanies B. White and S. Horne on board ship — has a large public meeting in Liverpool 139
holds a favoured meeting with a few poor Friends at West Houghton — interesting notice of the Friends 140
meeting held by, at Manchester — Richard Routh — George Jones — legacy of William Beard — John Grattan — Stockport 141
meeting by, at Macclesfield — commencement of Methodists.. 142
service of, at Uttoxeter — accident to companions of 143
meeting for, in the court-house at Stafford — marks of esteem shown by the mayor — Colebrookdale — Deborah Darby..... 144
notice by, of D. Darby's character and services—with Barnard Dickinson sets out for Wales—the content of many worthies in Wales in humble circumstances 146
dangerous situation of, when attempting to pass around the foot of a hill on the sea-shore in Wales 146–147
holds a large meeting in the open air at Machylleth..... 148
at Leominster, spoke on a text which had been commented on by a clergyman present, a few days before — difference in their doctrine 149
notice by, of the low state of several meetings..... 150
attends the half-year's meeting in Wales — observations of, on the necessity of a right qualification to speak in meetings for business 151
crosses over to Ireland — visits the family of R. Jacobs who had died suddenly — attends the select Quarter..... 152
religious exercise of, on account of the youth — laid by at Henry Ridgway's 153
with John Conran visits families at Cork 154
favoured religious meetings at Limerick 155

HENRY, HULL, deep exercise and fervent petition of, on account of his wife and family 156
sympathy of, for Friends in parts of Ireland, on account of the violence committed by wicked men, and their sufferings from tithes 157
spends some days at Samuel Grubb's 158
attends the Quarterly Meeting at Carlow — has a large public meeting with the towns-people 159
notice of, of the low state of the Society about Ballitore—the result of A. Shackleton's apostacy — at Dublin — attends Ulster quarter — blocked up nine days by a severe snow-storm 160
observations of, respecting the seceders in Ireland — favoured meeting of, at Lurgan 161
notice by, of the low state of the discipline at Grange and Rockhill — solemn meeting at Antrim 162
close labour of, at the Quarterly Meeting at Lisburn, on account of the evils produced by the seceders — Elders 163
interview of, with T. Houghton — duty of rightly disposing of accumulated riches 164
epistle of, while in Ireland, to Stanford Quarterly Meeting, N. Y. 165
reflections of, called forth by the opening spring 170
meeting at Birr, attempted to be disturbed by the rabble 171
meets with Martha Brewster and Susannah Hill in Ireland; hold meetings together 172
attends the Quarterly Meeting for Leinster — favored time 173
rests at H. Ridgway's—interesting interview of, with a woman under convincement, whose husband and father opposed her becoming a Quaker 174
observations of, on the horrors of the rebellion, and the folly of Friends departing from plainness, &c 175–177
attends the Quarterly Meeting for Munster, and the Yearly Meeting at Dublin — feels clear of Ireland — embarks for England 178
arrives at Joseph Fry's — attends London Yearly Meeting — visits the children of Joseph Gibbins who died suddenly 179
attends Devonshire House and Grace Church St. Monthly meetings — state of the Society there 180
attends Essex Quarter, and other meetings, with J. & E. Fry — visits John Kendall 181
service of, at Ipswich — duty of parents to children 182
joins Ann Burgess and Elizabeth Robson in religious service .. 183
notice of, of John Holme, and of Joseph and Jane Gurney and family 184
family visit of, at Wells 185
further religious labours of, in Norfolk county — remarks on the decline of Friends therein 187–188
attends the meetings at Bury and Sudbury—arrives in London — has meetings in the neighbourhood 189–190
feelings of discouragement — visits several meetings — meets with the widow of John Storer, and with Thomas Colley ... 191

HULL, HENRY, remarks of, on the discouragements of ministers and their need of patience 192
attends meetings in the county of Durham — meets Solomon Chapman and George Richardson — remarkable occurrence narrated by them 193
with George Richardson, goes into Scotland 194
meets with William Forster, George Saunders, and Anthony Wigham — notice of character of Friends in Scotland 195
has a very favoured meeting in Aberdeen, account of 196
goes to Edinburgh — remarks of, on his visit in Great Britain, leaving his family, &c. 197
religious labours of, in Edinburgh 198
reflections of, on meeting some French prisoners 199
attends Cumberland Quarterly Meeting 200
large meeting for, at Pardshaw — attends Westmoreland Quarter 201
visit of, to Swarthmore-hall — notice by, of Rachel Wilson ... 202
gets lost on the way to Wearsdale — is assisted and gets to the meeting — notice by, of the care to educate the children in the manufactory of C. Parker — observations respecting factory children 203–204
observations by, on the evils of mixed marriages and on the different feelings towards Friends now, from those in the rise of the Society 205
led to speak in a meeting held in a Methodist chapel, on the qualification for gospel ministry and on true worship 207
meets Thomas Shillitoe 208
notice by, of the contentment in the humble cottage of widow Somerfield 209
arrives at J. Fry's, Plashet — attends meeting in London 210
remarks of, on the low state of the discipline at the Quarterly Meeting held at Hitchin, and in Hertfordshire 212
labours of, at London and Middlesex Quarter, &c. 213
concern of, on account of much speaking at a meeting appointed by M. Dudley — rests at Joseph Fry's 214
visits the meetings in Surrey and Sussex, with E. Fry and P. Gurney — visits J. Glazier — some account of J. Galy 215
account by, of a family singularly convinced of Friends' principles 217
attends the Quarterly Meeting at Horsham — remarks on the evils resulting from mixed marriages 218
returns to Plashet — labours in London 219
distress on account of the suffering at the naval depôt at Plymouth — danger in crossing from Plymouth to Liskard .. 221
observations on the state of the Society in Cornwall 222
visits Anna Buxton, and has a meeting in the Independent Meeting-House 223
ill health of, lays by at Bristol—attends the Quarterly Meeting 224
notice of G. Fisher and wife, J. Grundy and family, and William Fry and wife 225
notice of evils resulting from encouraging a pretended prophetess 226

HULL, HENRY, returns to his English home — goes into Kent — anxiety at not receiving letters from home 227
meets Stephen Grellet—attends the Yearly Meeting in London 228
receives letters from America, informing of the death of his wife, son, and mother — grief and resignation of — goes to Plashet 229–232
furnished by the Yearly Meeting with a minute of its sympathy 233
obtains a returning certificate from the Meeting of Ministers and Elders — solemn meeting at Plashet 234
receives further letters from America 235
testimony of Stanford Monthly Meeting respecting the wife of 236–240
reflections of, on his married life 240
religious opportunity when parting with Joseph and Elizabeth Fry 241
attends York and Lancaster Quarterly Meetings — visits William Alexander, William Tuke, and Lindley Murray and wife — arrives in Liverpool 242
embarks for America 243
notice of the voyage — arrives in New York 244
visits New England Yearly Meeting 245
resumes his Diary — observations of, on the many favors bestowed on himself, and a call on all to praise the Lord 246–247
religious reflections entered in the Diary of 247–249
sets out on a religious visit in New York and Philadelphia Yearly Meetings — with William and Hannah Field attends some meetings in Connecticut 250
spends some time with G. Dillwyn — attends Philadelphia Yearly Meeting 251
second marriage of—attends the Yearly Meetings of Baltimore and North Carolina—extracts from a letter to his wife 252
some notice of the journey into Carolina — evils of slavery ... 253
again attends Philadelphia Yearly Meeting, and those of Baltimore and Ohio — observations of, on the beauties of nature.. 254
visits Rhode Island and Philadelphia Yearly Meetings—faithfulness of, in opposing the unsound views of E. Hicks 255
epistle of, addressed to New York Monthly Meeting—notice by, of some of his religious labours, made in 1826 261
notice of his journey into Vermont, New York, and Canada, with John Gurney—into Ohio with H. Warrington, Jr.—into Maryland, Virginia, and Carolina, with Smith Upton — and into Canada with Enoch Dorland 262
Observations of, on the desolations produced by the unsound views brought into the Society 263–265
description by, of the course pursued by E. Hicks and his party 266–270
with other Friends visits western New York and Canada 270
extracts from letters from — noticing their religious labours — the laying waste of the Society — concern of, on account of himself and family 271–276
observations of, on the infidelity of the seceders, their inconsistency, and the devastation produced by them in the Society 276–283

HULL, HENRY, visits some of the meetings in Philadelphia Yearly Meeting—notice of some of the unjust acts of the separatists 283–284
visits Friends of Purchase Quarter—notice of the death of Stephen Brown 286
unexpectedly returns home—remarks on the tried condition of Friends 288
again attends Philadelphia Yearly Meeting—observations respecting the meeting—visit to some meetings in Pennsylvania and New Jersey 290
visit of, to several meetings in New Jersey 291
visits David Mapps 292
sets out to visit Ohio and Indiana—his last journey 293
observations of, on the motives for this visit 294
joined by H. Warrington, Jr.—arrives at Mount Pleasant—attends the Yearly Meeting—notice of the services of... 295–296
taken sick—goes to B. Hoyle's—account of his last sickness and expressions—death of 297–300
notice of the Christian course and character of 300–301
address by, to the Youth of the Society of Friends in Great Britain 302–311
account of the sickness and death of the wife of 311–317
minute of the meeting for sufferings of Ohio respecting the religious labours, sickness and death of 317–319
HULL, ELIZABETH, wife of H. Hull—parts with her husband when about leaving England—sets out on a religious visit to Rhode Island 132
account of the last sickness and death of 311–317
HUSTLER, SARAH, hospitality of 206

I.

IMPOSTOR, notice of the evils resulting from one pretending to be a prophetess 226

J.

JACOBS, RICHARD, sudden death of—great loss by the death of 152
JOHNSON, GERVAS, attends New York Yearly Meeting 82
JONES, GEORGE, accompanies H. Hull to Lowlayton 141
JORDAN, RICHARD, set at liberty to visit Great Britain 118

K.

KENDALL, JOHN, visited by H. Hull 181
KEESE, STEPHEN, brother-in-law to H. Hull—meets him in Vermont 77

L.

LINDLEY, JACOB, visit of H. Hull to 87
LORD, JOSHUA, accompanies H. Hull into the Southern States 87
leaves H. Hull, and accompanies D. Haviland home 124
LYNCH, JOHN, joins H. Hull in his journey into Kentucky 105
declines to carry pistols offered by a man who joins them on the road 113
leaves H. Hull and returns home 124

M.

MAPPS, DAVID, AND WIFE, visited by H. Hull — character of..... 292
MARSHALL, THOMAS, kindly receives and entertains H. Hull..... 114
MATHEWS, OLIVER, exertions of to obtain a meeting for H. Hull..... 91
MEETINGS, increase of, in New York..... 26
setting up of several..... 27
MILES, SAMUEL, accompanies H. Hull to Charleston..... 125

N.

NARRATIVE of the afflicting circumstances in the family of H. Hull, giving rise to his address to the Youth of the Society in Great Britain..... 311–316

O.

OFFLEY, DANIEL, notice of the death of..... 53
OWEN, DOROTHY, a poor but valued Friend in Wales..... 146
OWEN, HENRY, kindly entertains H. Hull..... 147

P.

PARKER, CHARLES, care of, to have the children employed in his factory educated..... 203
PASSMORE, AUGUSTUS, with others, forms a Society in Kentucky to assist coloured people illegally held in slavery..... 112
PHILADELPHIA, mortality by Yellow Fever in, 1793..... 53
PHILLIPS, JOHN, leaves the navy, becomes a Friend..... 200
PRIOR, MARY, notice of a remarkable deliverance of..... 211

R.

RICHARDSON, GEORGE, remarkable preservation narrated by..... 193
accompanies H. Hull into Scotland..... 194
RIDGWAY, HENRY, H. Hull spends a few days at the house of..... 153
wife of visits the keepers of Inns and Tippling-houses..... 153
H. Hull rests some days at the house of..... 174
ROBERTSON, DEBORAH, some notice of, by H. Hull..... 200
ROBSON, ELIZABETH, with A. Burgess, joins H. Hull in religious service..... 183
visits families at Lynn..... 186
ROUTH, MARTHA, met by H. Hull in Liverpool..... 138
ROUTH, RICHARD, entertains H. Hull..... 141

S.

SANDS, DAVID, predicts the thinning of the people..... 46
SECEDERS, great loss sustained by, in Ireland..... 161
SHACKLETON, ABRAHAM, notice of the apostacy of..... 160
SHILLITOE, THOMAS, notice of the visit of, to drinking-houses in Ireland..... 208
SLAVES, frollicking of, at the time called Christmas..... 123
SNOW-STORM, GREAT, in Ireland — effects of..... 160
STANFORD, country about, wild and uncultivated..... 25

STEEL, THOMAS, met with by H. Hull in Kentucky..... 111
STORER, JOHN, WIDOW OF, notice of by H. Hull..... 191
SUTTON, MOSES, AND WIFE, notice of the religious faithfulness of..... 287

T.

TESTIMONY of Stanford Monthly Meeting concerning H. Hull..... vii
TESTIMONY of Stanford Monthly Meeting concerning Sarah Hull..... 236
THOMAS, JOHN, with others forms a society in Kentucky to assist coloured people illegally held in slavery..... 112
THOMPSON, JONAH, notice of, as teacher of John and Samuel Fothergill..... 202

U.

UNDERHILL, ROBERT, notice of..... 287
UPTON, PAUL, meeting held at the house of—character of, and of his wife..... 25
accompanies H. Hull into New England..... 66
leaves H. Hull and returns home..... 73
UPTON, SAMUEL, accompanies H. Hull on a religious visit..... 54
accompanies H. Hull to New England..... 55
UPTON, SMITH, AND WIFE, set out to visit Ohio and Indiana..... 291
WAGER, VICE-ADMIRAL, trained by J. Hull—offers to promote the children of J. Hull in the British navy..... 13
WALES, small number of Friends in..... 146
WARRINGTON, HENRY, accompanies H. Hull to Ohio..... 295
WASHINGTON, GEORGE, remarks on the character of..... 124
WESTTOWN BOARDING SCHOOL, visit of H. Hull to..... 85
WETHERILL, SAMUEL, goes to New England to discourage T. Davis from returning to Friends..... 68
WHITE, BENJAMIN, met with by Hull in Liverpool..... 137
WHITE PLAINS, American army routed at..... 23
WIGHAM, ANTHONY, meets H. Hull in Scotland, &c..... 195
WIGHAM, JOHN, opinion of, respecting the meeting at Aberdeen, when H. Hull was there..... 196
WILSON, RACHEL, notice of the meeting to which she belonged..... 202

Y.

YEARLY MEETING, LONDON, minute of, expressing its sympathy with H. Hull..... 233
YORK, NEW, crowded with soldiers to oppose the British—many of the inhabitants leave..... 22
great mortality in..... 48
YOUNG, REBECCA, and D. Darby meet H. Hull in New England..... 73

THE END.

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

C 8344.625.20
Memoir of the life and religious la
Widener Library
003150794
3 2044 081 821 332